

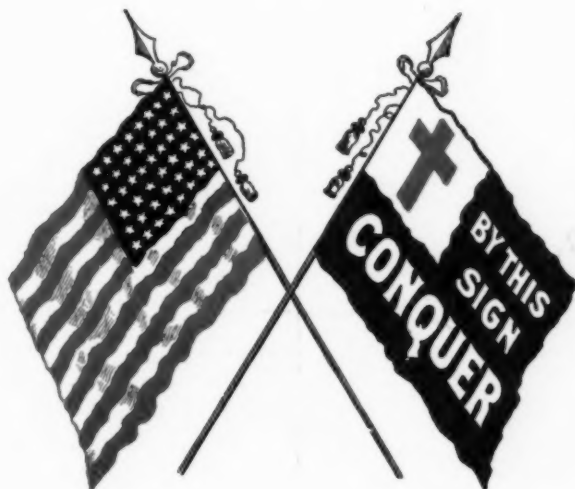
THE CHRISTIAN CENTURY.



Volume XIX.

Chicago, Ill., December 18, 1902.

Number 51.

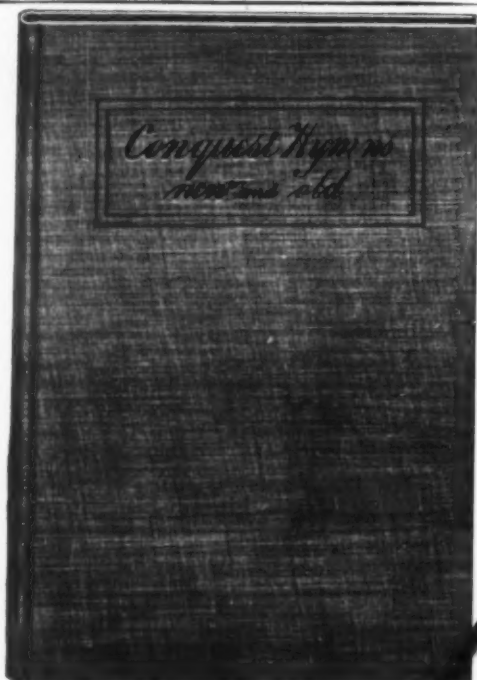


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Christmas 1902

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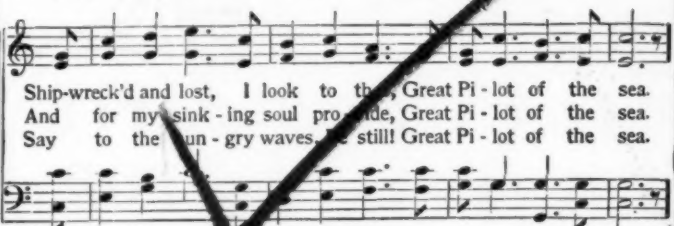
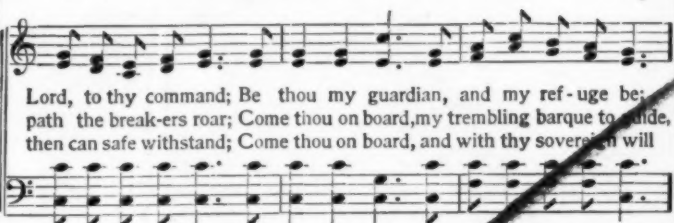
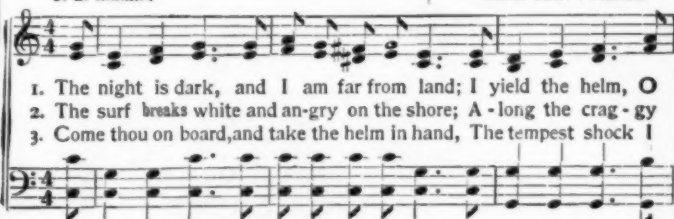
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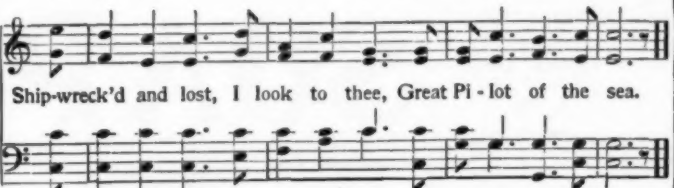
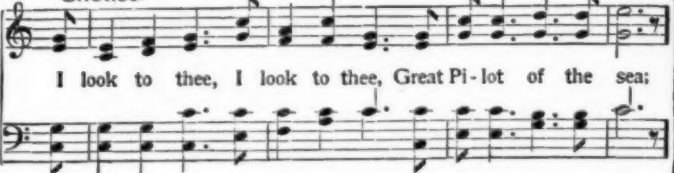
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The Christian Century

Volume XIX.

Chicago, Ill., December 18, 1902.

Number 51.

PRAYER

Father, all-loving and almighty, Thou art high and holy, Thou art near and compassionate. We are Thy children crying in the night, crying for the light. We thank Thee for the Holy Child Jesus, the children's joy, the light of the world. In His Name make us pure in heart, noble in thought, strong in service Amen.

EDITORIAL

THE CHRIST-CHILD.

One of the greatest discoveries of modern times has been the discovery of the Christ. The religion of Jesus, however, hallowed childhood and the return to Christ has helped in the discovery of the child. The Christmas season would fully justify itself if no other purpose was served except the consideration paid childhood. It is well, therefore, at this joyous Christmas-tide, to fix our thoughts on the Christ-child. Mr. Van Dyke, after twenty years of study, wrote a beautiful book on the Nativity and Childhood of Jesus in Art. In his preface he tells us that the brightest light and the richest blessing, the best treasures of art and the most abundant works of love, have come where the birth of Jesus has been interpreted as the personal entrance of God into the life of man. "All through the history of Israel the prophecy of the coming Christ had been gleaming with a vague and diffused radiance, like sunlight playing from behind clouds on distant waters. Now it gathered into a single ray distinct and vivid with personality." The birth of Jesus was predicted centuries before it transpired. The annunciation to the virgin mother described so delicately by the "beloved Physician" is chaste and natural. It gives us a glimpse of the glory which is ever breaking through from the realm of the eternal into the region of the temporal. "This quiet and obscure event at Nazareth is the point at which the divine light in perfect clearness meets the human faith in perfect receptiveness, and they mingle in a new life." The tales in the Talmud of the Messiah's advent are coarse and crude compared with the message of Gabriel, "the strength of God," to Mary. The annunciation is not burdened with details. For a moment Mary marvels, then her faith accepts Gabriel's mysterious message. The overshadowing Spirit ushers in a new conception of God in humanity. The supernatural birth of Jesus may be a mystery, but it is not a myth. It is more scientific to accept the message to Mary than to believe that a mere man could achieve what the Christ-child has achieved. Science demands consistency in Christ

as well as in creation. The wonderful life of Jesus, the wonderful resurrection of Jesus, the wonderful influence of Jesus in history and over human hearts demands the wonderful birth of Jesus. The gentle spirit of Fra Angelico, the painter of humility, found in the annunciation his favorite subject and an English poet has well interpreted the mystic miracle in the following lines:

"Then suddenly the awe grew deep,
As of a day to which all days
Were footsteps in God's secret ways;
Until a folding sense, like prayer,
Which is, as God is, everywhere,
Gathered about thee; and a voice
Spoke to thee without any noise,
Being of the silence: 'Hail,' it said.
Thou art highly favored;
The Lord is with thee here and now;
Blessed among all women thou."

The angel song at the Nativity of the Christ-child is both simple and sublime. It is glad and glorious:

For your Prophet, Priest, and King,
Glad receive, whom God appointed
Heaven and earth his glory sing:
"Christ is born, the great Anointed;

May the nativity song bring to each worshiper of the Christ-child its own sacred message. The thought of God is always "larger than the measure of man's mind" and the truest art and the deepest philosophy of the past is inadequate for the lessons of to-day. The birth of Christ has a message for every age and each heart must interpret the message individually. It is no wonder that poets and painters dwell so tenderly upon the nativity for the incarnation of the Son of God is the supreme fact of history. As has been beautifully said: The birth of Jesus is the sunrise of the Bible. Towards this point the aspirations of the prophets and the poems of the psalmists were directed as the flowers are turned toward the dawn. From this point a new day began to flow very silently over the world—a day of faith and freedom, a day of love and hope. When we remember the high meaning that has come into human life and the clear light that has flooded softly down from the manger-cradle in Bethlehem of Judea, we do not wonder that man has learned to reckon history from the birthday of Jesus. The more we discover in childhood the more the nativity will reveal new meanings of the heart side of God. The vision of the Christ-child will bless the Christian homes of the future as it has inspired the Christian art of the past. Christ's visit to the temple was the culmination of his childhood. May all our children follow in his footsteps.

C. A. Y.

"Hark! the Christmas bells resounding,
Earth's old jargon all confounding!
Round the world their tumult, bounding,
Spreads Immanuel's matchless fame!
Million hands their offerings bringing,
Million hearts around Him clinging,
Million tongues hosanna singing,
Swell the honors of His name."

THE MESSAGE OF THE MADONNA

Protestant sentiment has strenuously opposed the glorification of Mary, as that veneration of the virgin mother took form in Roman Catholic circles in the early ages. The protest against Mariolatry was necessary to a restoration of Christian teaching to its right proportion. Such a phrase as the "Mother of God" could not sound otherwise than blasphemous to one who had a proper conception of the divine life. It was wise, therefore, that the attempt was made to reduce to proper proportions the estimate in which Mary had been held by the historic church.

At the same time it is possible for Protestantism to go to the opposite extreme and forget the real place which Mary held in the early church and to which she is entitled through all the centuries. One need not be in danger of unduly magnifying her importance in the church to perceive at the same time the immeasurable significance of that event which was not alone the crisis in her life but in the history of the world. Blessed among women was she. Indeed the unique service which she rendered in the history of redemption will be seen by those who read with reverent and open hearts the story of the incarnation.

The elevation of Mary to the extraordinary honors which Roman Catholicism bestowed upon her was only the natural result of the effort to satisfy the human heart when the interpretation of the divine life itself was stripped of its winning and parental qualities. The conception of God which prevailed during the middle ages following upon St. Augustine's insistence upon the divine sovereignty, was one so transcendental and aloof that it drove the soul back upon some more intimate and human sentiment for its spiritual repose. The extraordinary skill with which the person of our Lord was safeguarded from any ap-

proach to human reality in the qualities of his life tended to remove him from the domain of intimate and friendly acquaintance which had been characteristic of the first century. The result of this transcendentalism is easily perceived in the efforts made by the devout hearts of that century to find some more loving friendship and satisfying intimacy in the circle of the glorified than was afforded by this view of the Father and the Son. This is seen in the selection of the

Virgin Mary as the intercessor likely to possess not only human sympathies but divine influence. Out of this belief there grew up all the fantastic and grotesque forms of adoration with which she was honored. It was this unrestrained idolatry which shocked and alarmed the reformers as they caught the spirit of the ancient gospel and compared it with the superstition of their own age.

But with a better interpretation of the divine nature as revealed in Jesus and the clearer perception of that true fatherhood of God which includes every attribute of parenthood there comes a consciousness in Protestant minds of the real significance of Mary's place in the early church and a recoil from that disesteem in which the idolatrous practices of Rome had caused her to be held among more thoughtful Christians. Turning the pages of the New Testament one catches at once the charm and beauty of



her life. Her selection for the high task to which her life was given was no mere chance, but was the recognition of her purity of nature, her high-mindedness and the consecration to holy things which the church has always delighted to associate with her name. That she never fully understood her first-born son, that she sought lovingly to restrain him from those activities which brought a certain unwelcome publicity upon the family, that she suffered keenly in all his later days of

rejection, and that the sword of grief pierced her soul as the seer had said are facts easily perceived by the most casual reader. But her place among the early Christians is unique and most honorable. No one who had been privileged to sustain her relations to our Lord could fail to receive the loving reverence of the entire group of believers.

Nor can we mistake the note of her influence in the lives of two of Jesus' best interpreters, Luke and John. The former gives us practically all we know of her life, probably because he had enjoyed during those years spent in Palestine something of her friendship and counsel. It is he who records most fully the charming incidents of the nativity and the important events of Jesus' growing life. It is he who writes down for us those beautiful hymns which gather about the birth of our Lord, and which have entered into the most stately liturgies of the church. But John reveals an even more intimate companionship with Mary. Jesus had bestowed upon him the priceless privilege and high responsibility of her care. Recognizing the change from the impetuous and fiery Galilean of the early days to the calm and spiritual John of the close of the century, one cannot resist the impression that Mary's influence may account in no small measure for the transformation. Her place was an honored one in the group of the disciples. The little company of Maries and other women naturally looked to her as their leader, and Christian womanhood in the first generation found its model and inspiration in her character.

This is the message which the painters of every generation have sought to bring to us. They have at times perhaps lent themselves to the fantastic vagaries and superstitious exaltation of the mother of our Lord, but speaking generally their effort has been to interpret to us those new qualities of womanhood and motherhood which Mary first revealed to the world. Womanhood meant a different thing because Mary had lived. Childhood was discovered when Jesus was born. Saints and angels might well take their places in loving adoration before the divine spectacle of this holy mother and child, even as Raphael has drawn them. The message of the Madonna is the message which Christianity brings to the world, of the glory, the purity and charm of womanhood and of the possibilities and promise of childhood. In looking repeatedly upon Raphael's canvas one catches at last the motive of the great work and seems to feel that only this instant have the heavy green curtains been drawn back from that wonderful scene, and the world permitted to look upon that new vision of loveliness and holiness of which the Madonna and her child evermore speak. What Raphael attempted to say has been echoed by every other artist to our time, and Protestantism may well forget its early antipathy to Mary in the consciousness that Rome is growing more modest in its claims regarding her position as "the mother of God," and that we may well learn the lesson of reverence and love which that church has always accorded to the first of Christian womanhood.

H. L. W.

There is a vision in the heart of each
Of justice, mercy, wisdom, tenderness
To wrong and pain, and knowledge of their cure;
And these embodied in a woman's form
That best transmits them pure as first received
From God above her to mankind below.

—Robert Browning.

HISTORIC EVOLUTION OF CHRISTMAS.

The celebration of the birth of Jesus on the 25th of December is of pagan and Roman Catholic origin. In the days of pagan Rome, before the time of Christ, it had a nature festival, beginning Dec. 17th and lasting seven days, a Saturnalia intended to celebrate the turn of the year from the death of winter to the life of spring—the winter Solstice. This celebration was convivial and characterized by the giving of presents and the burning of candles. The Northern peoples were given to the abstinence of Yule, which consisted in the lighting of a huge log in the houses of the great accompanied with festal ceremonies appropriate to the occasion.

The Roman Catholic Church, finding this festival deeply entrenched in the affections and habits of the people, adopted it, with certain modifications, changing it to suit the purposes of the new religion in the celebration of the nativity of Jesus on the 25th of December, the day after the close of the heathen festivities. It was no longer a demonstration of joy and gladness over the prospect of spring and a symbol of the sun's triumph over the chill and barrenness of winter, but a happy token of the rising of the Son of righteousness over the world with healing in his wings. In the meantime the Eastern Church—the Greek division of Christendom—had commenced the observance of the *Epiphania*, not so much to celebrate the nativity of Jesus as the first manifestation of divinity in human life. This is the meaning of the term, and the sixth day of January was chosen for this Epiphany festival because the first Adam came into being on the sixth day and it was thought proper for the second Adam to follow suit. Later on, however, from the beginning of the fourth century, when the restless searchings of the nature and person of Christ drove the minds of men into many singular errors, the Eastern church began to feel the importance of emphasizing the actual birth of Christ by a separate festival distinct from the *Epiphania*, with its somewhat vague historical bearing; and from a sermon of Chrysostom, delivered, it is believed, on Christmas Day 386, it appears that the *Natalis* of the Western Church was rapidly though gradually adopted throughout the East.

The elimination of pagan elements from this anniversary of the birth of the Savior has been slow, and the process even now is by no means complete, although from the first, even before its sanctification by adoption into the family of Christian festivities, the elements of joy and kindness were conspicuous in it. Or to the time of the Dark Ages and the Reformation of the sixteenth century pagan carnival and social features were dominant and not infrequently gross debaucheries were practiced in connection with the merry making revelries of the Xmas season. In England an abbot of "misrule" was chosen in every large household, or neighborhood! in Scotland an abbot of "unreason," and these wild functionaries concocted and led the revels of the feast. The sports of the season were boisterous and coarse, extending from Nov. 1 to Feb. 2. The favorite dish of that season for breakfast and supper was a boar's head with an apple stuck in its mouth, and by way of pastry two other indigestibilities, plum puddings and mince pies, were much in vogue. Evergreens and the sacred mistletoe are lavished still in decorations of house and church—relics of Druidic worship of "ye olden tyme." Scenes in the life of Christ were dramatized and acted in the churches of Continental Europe, with legendary additions, that

came in time to be mere secular performances superintended by the priesthood.

The Lutheran revolution brought with it a peremptory demand for a more Christian Christmas. By an act of parliament in 1555 the abbots of "misrule" and "unreason" were abolished in England, as everywhere, and the Reformation brought in an abatement of abuses, and a marked refinement in the Christmas celebrations by the inclusion of Christian elements and the exclusion of those pagan features not in harmony with Christian purity. Under the teaching and influence



of evangelical Christianity Christmas has become a children's festival, and all churches are uniting in the devotion of this season to the joys of childhood and the blessings of the poor. The first generation of our own people, suspicious of heathen origins and distrustful of institutions fostered by Romanism, and disgusted with the corrupting worldliness that had always attached itself to Christmas observances, set itself in opposition to ecclesiastical days and all special seasons not authorized by Scripture. Christmas was a nature festival of heathenism, and the very name Christmas was derived from the three masses for Christ in Roman Catholic churches, themselves a conglomeration of paganism, Judaism and Christianity. Moreover, the proof was utterly lacking of the birth of Jesus on the 25th of December, the few existing indications pointing to the spring of the year as the time of the epiphania; so that our fathers in their love of simplicity and the purity of the church opposed the celebration of special days and seasons, including Christmas, Easter and all others, except the commemoration of the crucifixion and the resurrection on the first day of the week.

The fact, however, that the memory of the incarnation, the first actual and visible manifestation of God in humanity lies at the heart of Christmastide, the investiture of the Word in mortal flesh for human salvation, renders its annual celebration by the whole Christian church not only inevitable, but altogether seemly and proper. The oldest of the historic churches have from time immemorial held appropriate services on Christmas morning, and it will not be long till the evangelical churches will follow their example, instead of holding them as they do now on the Sunday nearest the 25th of December. The annual will become as universal as the weekly celebration of the birth of Jesus. The magnitude of the manger and its eternal significance will bring this to pass.

J. J. H.

CHRISTMAS: ITS MESSAGE AND MOTIVE.

CHARLES BLANCHARD.

The sweetest of the "Idyls of the Kings" is this story in Luke of the birth of the babe of Bethlehem. It is the incomparable prose-poem of all literature. It has all the charm of simplicity with a certain stateliness of movement, that fills with delight the hearts of children, and inspires the loftiest minds of all the Christian centuries with feelings of humble reverence and adoring wonder. It has for me an ever-increasing charm. It is poetry of the highest order. Its unaffected simplicity gives it the stamp of truth beyond the suspicion of invention. It is the story of the Christ-child's birth told as only the pen of inspiration could tell it, in the hands of a man who knew the certainty of those things which he had received from those who, from the beginning, were eye-witnesses and ministers of the word. And so long as human hearts are moved by the story of motherhood and babyhood; so long as the poetry of earth gathers around the cradle of childhood; so long as hope aspires, as faith yearns, as love longs, and little ones laugh, and men and women toil and suffer, so long will this story of the shepherd's vigil, the midnight cry in the manger, and the Angel's Song that startled the stillness of the peaceful fields, find and fill a loving place in all tender hearts. For so it was the Christ came into our world. And despite its toils and tears, its sin and strife, its sorrow and sighing; bitter cryings for belated brotherhood, and the better things of which the angels dared to sing, of which the prophets, not knowing the meaning of the message, ventured to foretell; of which the poets of the race have sung, in passionate or in peaceful strains; despite the long delays in the dawning of the fulness of the times, and the coming of the glorious age to be, the hearts of multitudes to-day are turned toward him, whose coming was the harbinger of hope, new-born, and whose tender touch brought healing, while he lived a little while among us; whose presence and whose power are still the token of prevailing good and help and healing and abounding life for all the world. "For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life."

There is in this alike the message and the motive of the Christmas season. The theology of the birth of Christ, and of the new birth in his name, and into his kingdom, is not a hard matter to be understood. Love explains it. Love justifies it. Love glorifies it. Where Love is not there is no explanation. Where Love is little children know its gracious meanings; strong manhood and womanhood yield to its persuasive pleadings; declining age rests in its constraining and comforting assurances.

O Blessed day which give'st the eternal life
To self, and sense, and all the brute within;
No! Come to us amid the war of life;
To hall and hovel come! to all who toil
In senate, shop, or study! and to those
Ill-warned and sorely tempted—
Come to them, blest and blessing, Christmas Day!
Tell them once more the tale of Bethlehem,
The kneeling shepherds and the babe divine;
And keep them men indeed, fair Christmas Day!

—Charles Kingsley.

SACRED PINES AND GOTHIC SPIRES.

W. H. MATTOCK.

Ruins of Allerheiligen.

Researches as to when and where Gothic architecture was first introduced from France into Germany have revealed the fact that the chapel of Allerheiligen monastery was one of the earliest built. The cloister was founded in 1191 and grew to be very wealthy and influential. In the seventeenth century an excellent school for priests was maintained. It was repeatedly burned and as often rebuilt, like almost every monastery, castle and cathedral in Europe. The chapel dates from the thirteenth century. The group of buildings was destroyed during the peasants' war in 1525; rebuilt, it was again destroyed by the French troops in 1689, a fate which the castle of Heidelberg and many other fortresses and churches as well met at the hands of the French in the same campaign. The monks of France praised God while the monks of Germany mourned. The French revolution secularized the property; the buildings stood empty and were soon to be turned into a spinning factory. The lightning prevented this final desecration of their sacred retreat, as the monks looked upon it, and the flames laid the ancient monastery in ruins. Only the delicate structure of the early Gothic chapel remains standing. Behind it the mountain rises precipitously and is covered with a dense grove of the blackest of pines. The landscape is indescribably beautiful in the morning, toward sunset or by moonlight. It is a lonely spot in the center of the forest; no village near it. A comfortable inn is near by. The flowers bloom in the chapel court, in the aisles and on the mouldering walls. One is reminded of Melrose Abbey in Scotland or of Dryburgh Abbey, where the ashes of Scott rest in like sacred solitudes. This ruin is in the very heart of the Black Forest. Gothic architecture dominates the borders as well as the center of the forest. If you will begin at Heidelberg and go south to Basel, then east to the city of Constance, then northwest through the kingdom of Wuertemberg back to Heidelberg, you will find scarcely a single chapel, church or cathedral—and they are very numerous—that does not reveal the Gothic tendencies in part or in its entirety. Indeed, one might say that the Black Forest is bordered with Gothic spires. Ascend any of its well-exposed mountains on a fine day and you have an ocular proof of this assertion. One could not wish it otherwise; nothing could be more appropriate; for what is more like a Gothic spire than a majestic pine? They are both steeples; one is grayer and slenderer than the other. Three of the most celebrated spires on the continent are those of Freiburg, Strassburg and Ulm, all on the edge of the Black Forest.

St. Blasien und das Albthal.

I have just emphasized the Gothic architecture as peculiar to the Black Forest. There are many surprises in this wonderland. I shall never forget the day that I walked through the narrow gorge known as the Schwarzach valley, so wild in its scenery that it deserves to be compared to many of the gorges in the Alps. Emerging from the valley, my eyes fell upon nothing less than a great, shining dome, which stood out in remarkable contrast with the intense green of the surrounding landscape. The dome had a large circumference and was very high, evidently crowning some immense structure. I knew very well that I was approaching St. Blasien, nor was I ignorant of the

fact that an old abbey was still to be seen there; but I was surprised, for I did not expect to see a dome at all in the midst of these natural spires; but there it was in all its inappropriateness, an imitation of the Pantheon at Rome. The contrast of this old and well-preserved abbey with the gray Gothic ruins of Allerheiligen is very great. The church burned down in 1874, but has been fully restored, and with taste. This old Benedictine abbey, founded in the eighth century, that is to say, about twelve centuries ago, or shortly after Christianity had been introduced into the forest, was secularized in 1807, at which time it possessed a fortune of more than two million dollars; besides, it had many objects of great value which had been presented to the brotherhood by rich princes and patrons, as was the custom of the times. These immense buildings were once sold for the pittance of \$12,000 and turned into a gun factory. At this very time they are in use as a spinning factory, giving employment to more than six hundred people of the neighborhood, or half the population of the town. I dare say that Oklahoma cotton is being woven into cloth in this old monastery, where once was heard no other noises than the monotonous chant of an idle crowd of monks or the bitter disputes of an unchristian theology, or perchance the boisterous laugh of intemperate banqueting. The student of history and sociology cannot help asking himself the question whether God is not more pleased with the song of the weaver's loom than he ever was with the Latin chants of idle praise.

The town of St. Blasien is of great importance in the tourist world. It is very much frequented during the summer months by all classes. It is the favorite resort of the Grand Duke of Baden, who spends every summer here. This of itself brings a large company of court followers. Foot tourists make this point in order to go on down the mountain through the famous Alb valley, which begins a short distance below St. Blasien and offers a fifteen-mile walk southward toward the Rhine. It is a summer day's journey that can never be forgotten by the lover of fine scenery.

Die Hauensteiner.

Hotzen or Hauensteinerland is a plateau about four hours' walk from Saeckingen through an unusually beautiful mountain valley. The peasants of this section formed a federation five hundred years ago. They defended their liberty in many uprisings against the powerful abbey at St. Blasien farther up the valley, but were ultimately defeated. They have never given up their cause as lost and still resist passively the authorities of the Grand Duchy of Baden. This vigorous tribe of Alemannian peasants is the most picturesque group of natives to be seen in the Black Forest. They are large and strong. The old men wear the hair loose over the forehead, but cut straight across about half way between the eyebrows and the hair line. Over the ears and around the back of the head it is worn quite long. The men wear wide-sleeved shirts with wide, ruffled collars; over this a vest of red cloth, which is pulled on over the head like a modern athlete puts on his sweater; but the vest laces at the side. In the place of a coat a black velvet jacket is worn; leather laces take the place of buttons. Black linen or velvet knickerbockers, white woolen stockings, smoothly drawn, red lace shoes and a broad-brimmed black felt hat complete the costume. It cannot be seen elsewhere in the German empire and dates from at least as far back as the sixteenth century, probably much earlier.



CHILD PROPHECIES of ISAIAH

BY

W. R. HARPER

President of the
University of Chicago.

It is in Isaiah, after all, that we find the pictures of the coming Messiah most vividly portrayed. However, it may be explained, we must recognize our dependence upon this prince of the prophetic order for many of those wonderful artistic delineations which bind together indissolubly the Old and the New Testament, the foreshadowing and the reality. At this time we are to think only of those conceptions of the great deliverance, yearned after so earnestly by the prophet and described by him so pathetically, which have as their central figure a *child*. We may not forget that a true appreciation of these pictures is only to be gained by a careful study of the other pictures painted by Isaiah, which have other figures in the center and of which the background is something very different. But at the risk of inadequate, or even wrong, interpretation, we shall confine ourselves to the *child-pictures*. These are well known: The child, Immanuel, Isa. 7:7-10; the child, Mahershalal-hash-baz, Isa. 8:1-4; the Prince of Peace, 9:1-6; the shoot of Jesse, 11:1-9.

The Child Immanuel.

It is 735 B. C. Assyria, whose powerful influence has already been felt again and again by the nations of the Palestinian seaboard, is threatening Syria, Israel, and Judah. Remember the geographical location of these three nations, and, as well, the route which Assyria must follow in order to reach Jerusalem. In an invasion, Syria will suffer the first attack; and Syria and Israel, now closely connected, will be in sore straits if Assyria should attack them in front while Judah is an enemy in the rear. Since Assyria's coming is certain, Syria and Israel unite to force Judah into triple confederacy. But Judah's king, Ahaz, thinks it a better policy to make terms directly with Assyria and thus avoid the danger of invasion. To force the alliance of Judah, Syria and Israel lay siege to Jerusalem. The city is panic-stricken. The royal court is in terror. "Ahaz," says Isaiah, "be calm and quiet, have faith in Jehovah, and the two kings who threaten us shall not accomplish their purpose. If you will believe and trust Jehovah, all will be well." Trust in Jehovah at this time meant independence of Assyria. Could one trust in Jehovah and at the same time make an alliance with a foreign power and in making that alliance accept as all-powerful the gods of that foreign power? How Ahaz received this first message we learn indirectly from the record. He was deaf to the words of the prophet. Again Isaiah approaches the king in order to persuade him of the truth of the message sent from God. "Ahaz," says Isaiah, "you would not believe my former message from Jehovah; I come again. Let me give you a sign which shall be evidence of this truth; a sign to be wrought in heaven or in hell according to your

command." But Ahaz, the hypocrite, already in alliance with Tiglathpileser, will not ask a sign. He will not, so he says, put Jehovah to the test. The prophet, freed from all restraint, burning with righteous indignation, utters words which are intended to strike terror to the heart of the royal family: "Hear now, O House of David, is it too little for you to weary men that ye weary my God also? You will not accept my proposition to give you a sign of the truth of Jehovah's message, therefore Jehovah himself shall appoint you a sign. Behold, a young woman shall conceive and bear a son and she shall call his name Immanuel. For before the boy shall know how to refuse the evil and choose the good the land of whose two kings thou art in terror shall be deserted. If thou, O Ahaz, wilt trust in God, he will give evidence of his presence and your enemies shall not harm you. But if you will not believe, ruin shall come upon Judah as well as upon Syria and Israel at the hands of Assyria." It was a promise of a new regime, a new political situation, dependent, however, upon the steadfastness of Ahaz's faith. The picture may be briefly summarized: In the distance Assyria, laying waste the territory of Syria and Israel; in Judah a child, the manifestation of Jehovah's presence, guarding as ruler and protector the interests of Jehovah's kingdom; Judah herself in peace and contentment because of Jehovah's presence. Was the picture realized? Not in the time of Ahaz, for Ahaz was always faithless.

The Child Maher-shalal-hash-baz.

In 733 B. C. the message came from Jehovah to the prophet: "Take a large tablet and write on it in plain characters, 'Swift-spoil, speedy-prey.' Secure reliable witnesses in order that in future times the writing may be attested." The prophet, we understand, obeyed the order given. About this time the prophet's own wife conceives and bears a son. By the command of Jehovah he is given for his name the inscription of the tablet. "For before the boy shall know how to cry 'my father' and 'my mother' (that is, before he is fifteen or eighteen months of age) they shall carry the riches of Damascus and the spoil of Samaria (that is, the two kings of whom Ahaz was afraid) before the king of Assyria." It was in 732, a year or so later, that Tiglathpileser destroyed Damascus and carried two of the northern tribes into captivity.

The Prince of Peace.

The time of Tiglathpileser's invasion is one of darkness and sorrow, captivity and bloodshed. It is easy to conceive the feelings of Judah and Jerusalem when the news comes that Damascus has fallen and a portion of Israel has been carried away into captivity. In this time of gloom and

deep shadow the prophet preaches of the great light which shall shine. In this time of grief and dismay he preaches of exultation and joy, the joy of the harvest and the joy of dividing the spoil. In this day when Israel has first come to feel the yoke of Assyria, he speaks of the time when this burdensome yoke shall be broken. In this day of destruction and warfare he tells of a time when all warlike instruments shall be destroyed. But the people whom he addressed must regard him as a visionary. How can these things be? It is true that the destruction or warlike instruments will make it possible for the yoke just now placed on Israel's shoulder to be removed. The removal of this yoke will undoubtedly bring the greatest possible joy, and because of this joy there will everywhere be light instead of gloom. But how shall this great change be brought about? The prophet tells us: "A child shall be born unto us; a son shall be given unto us, and the government shall be upon his shoulders; and his name shall be called Wonder-Counsellor, God-hero, Father of booty, Prince of Peace; who shall sit upon the throne of David and establish it and support it by righteousness forever." The picture is the same as before; that of a child seated upon the Davidic throne, with war banished from the earth and peace established everywhere; the world at liberty and the universe enjoying this liberty.

The Shoot of Jesse.

Fifteen or twenty years have elapsed and the prophet who had begun his work twenty-five years before is now a man of middle age. Another picture is presented, that of a shoot coming forth from the stock of Jesse, a branch from his roots bearing fruit, upon whom rests the spirit of Jehovah, a spirit of wisdom and discernment, of counsel and might, of knowledge and of the fear of Jehovah. Judgment is rendered in accordance with fundamental principles of equity. Peace exists everywhere, not only between man and man, but also between man and beast. "They do not hurt or destroy in all my holy mountain; for the earth is full of the knowledge of the Lord, as the waters cover the sea." And

all the nations are seeking the root of Jesse which stands for an ensign to the peoples.

Isaiah's vision was clear; but, as history shows it lacked perspective. Knowing God as he did, and God's laws, he *knew* that there would come a manifestation of God's love and mercy to the people of promise. He sees, ahead, an ideal nation, an ideal King, an ideal society. These are involved in the very nature of God himself. They are as sure as that God exists. His soul is so illumined by the divine Spirit that the picture of these things has painted itself upon his heart and brain. There was no prophet more confident than was Isaiah. But Isaiah was only a prophet; he was therefore a man. He was speaking for those about him, and must speak in their language. His thought is expressed in figures colored by his surroundings. His vision of the future is clothed in the imagery of the present; just as the prophet in speaking of the past used this imagery in his descriptions of the past. This new dispensation, represented by the *child*, and in which the *child* will play so important a role, Isaiah fondly imagines will come with the Assyrian invasion. He expects it within *five*, then *two* years. The invasion comes, but the time is not yet fulfilled. Is Isaiah disappointed and discouraged? Perhaps for a moment, but only for a moment; and then again he preaches, as before, of the coming *child*. He, without question, expected this child in his own day. He declared his coming while he was still young; as the years pass he continues to look for him; and now when he is old and his work is almost finished he still looks forward, as earnestly, as courageously, as confidently as before. It was not God's will that Isaiah's day should witness the introduction of the new dispensation. Jeremiah, realizing the work to be accomplished by the captivity, assured the people of his time that the new regime would come in seventy years, but at the end of seventy years Daniel, down in Babylon, postponed it seventy weeks (not literal weeks). *In time* the child came, and in coming fulfilled the prayers and the prophecies of all the saints and all the prophets—the child of David's family, the Messiah, the Christ.



SCULPTURED MADONNA AND ANGELS.—Andrea Della Robbia.

THE CHRISTIAN CONQUEST MOVEMENT.

BY S. M. JOHNSON,

Designer of the New Crusade Flag and Christian Patriotism Emblem.

How did it happen? What are the results? What do you hope to accomplish? To these questions concerning the flag movement the *Christian Century* has asked me to give brief reply.

It happened thus: More than a year ago the conviction was fully formed that there must be a new crusade, all Christian forces uniting for world-wide Christian conquest. About our deepest convictions our activities crystallize and from them our



S. M. JOHNSON.

lives take shape and direction. This conviction once formed, there was nothing to do but devote my life to preaching the new crusade.

Plans were under way when the assassination of President McKinley roused the world to a realization of the malignity and terrible power of the forces of evil amongst us. A blow had been struck at government itself and the very foundations of human order and progress had been attacked. Here, then, was fresh evidence of the need of a more aggressive Christian life, to meet and overthrow these new enemies of human welfare.

Then it was, when a nation was bowed in grief, that the idea of a flag for the church came to me. On the afternoon of the national funeral service, during those moments of holy silence, I designed the flag of the cross, to be the flag, not of a denomination, but of Christianity itself, and placed it beside the national flag to say that Christianity is for government as against anarchy and for good government as against bribery, fraud and corruption everywhere. For many years I had sought to broaden the work of the church by sermons on Christian citizenship and patriotism and by a free use of flags in color prints and as decora-

tions. I had come to realize the need of a Christian flag, and it required only the occasion to suggest and inspire the actual flag and emblem. Thus was the Crusade provided with a flag.

Strange it seems that the kingdom of God among men should be found without a flag. Each nation has its flag and the device has proved its value in times both of war and peace. Why should not a similar value attach to a Christian flag? First of all, it would serve as a symbol of Christian unity. As the several nations of Europe united in the Crusades of mediæval times, and as to-day all civilized nations unite in deeds of mercy under the flag of the red cross, so all Christians of the world may unite under the universal flag of Christ to make the kingdom of God supreme upon the earth. Second, it would be a summons to immediate advance for general conquest. The churches will not unite in any ritual, nor upon any creed, neither will they unite in one organization, but they can and will unite sympathetically and show to the world their essential unity by rallying under this one flag for their common mission. Christian fellowship is a good thing, but the churches will not unite simply for fellowship. Nothing short of the consciousness of a common foe and the deep desire to unite their strength to win the world for Christ will bring the churches together.

And, thank God, that will unite them. It is doing it. We have lifted up the flag of Christian conquest, and beneath it to-day many millions are already aligned. The flag has been adopted by the Missouri and the Maryland State Sunday School Associations, the Illinois and Indiana State Anti-Saloon Leagues, the Disciples of Christ (1,200,000) and thousands of local organizations, boys' and girls' and men's leagues, and missionary organizations and societies; and the crossed-flag pins are now being made for use in over twenty different countries, the latest to begin their use being Germany. To-day this flag is in use in every branch of the Protestant church. It is not only employed in interior decorations, but there are also some places where it floats over the church building on the Sabbath day. The crossed-flag design is worked into a stained glass window in the new First Baptist church of Austin, Ill.

These and other results have been accomplished with almost no capital, no organization and with the backing of no great names—and all in the space of one year. There was, first, an idea with wings, a symbol and emblem that appealed to the eye and heart and touched the two deepest sentiments of humanity, religion and patriotism. Then there were the efforts of a city pastor, seconded by all the other pastors of his community and the good services of a host of friends and the secular and Christian press. Only now is the movement organized on the business side, and the work has just now really begun. From this time forward it will spread with great rapidity.

What do we hope to accomplish? The universal acceptance and use of a Christian flag and an emblem of Christian patriotism; the union of Christian forces under one banner; unity for the sake of conquest. We hope to stir the church with the spirit of aggression. We expect to shut the mouths of pessimists and critics and ecclesiastical hypochondriacs and to see men go in and win. And we expect to broaden the life of churches and schools so as to include the cultivation of patriotism, the teaching of good citizenship and the making of Christian nations everywhere. We work through existing organizations, supplying the

ideas, the literature and the lines of work. Our "Creed of Christian Patriotism" is being taught by several of the state Christian Endeavor Unions and Epworth Leagues. Millions have read it. Ministers have preached it. It has been translated into Siamese. Here in Chicago, where it has been most widely circulated, it had a material part in arousing the voters to attend to their duty and register and vote at the recent election. We have secured the setting apart of a day to be observed each year as "Citizenship Sunday" throughout the Protestant Sunday school world of North America, and have issued an exercise for the day, thus helping to mold 25,000,000 of the youth of America in Christian ideals of citizenship.

We preach conquest, talk conquest, pray for conquest and sing for conquest. The flag has inspired a new song book called "Conquest Hymns," filled with the spirit of the new crusade, and we are issuing fresh songs, grand, noble and inspiring as any that have yet come forth, to cheer the hearts of the hosts of God as they march to certain victory.

Finally let me thank THE CHRISTIAN CENTURY, whose eyes are set upon the opening future, for lifting up the flag and devoting this splendid issue to the movement. If there is anything that pleases Christ and man it is activity, courage, hope, enthusiasm, aggression. These go with the flag; may they be the spirit of our beloved church!

THE INFLUENCE OF HOME MISSIONS UPON PATRIOTISM.

BY THE HON. CLAYTON E. CRAFTS.

Home missions may be defined as "organized effort for the spread of Christianity in the communities throughout the United States and its territories." Christianity is the religion founded by Jesus Christ and embraces all the systems of religion which derive their doctrines from the New Testament of the Bible.

He is truly a Christian who, having the *love and fear* of God in his heart, exemplifies in his life the teachings of Christ our Savior.

Patriotism is defined to be "love of one's country." A patriot is one who is devoted to the welfare of his country, who is willing to sacrifice his life or devote his talents and property to its defense or in the promotion of its interests and its institutions and the betterment of its laws.

Christianity and patriotism represent the highest aspirations of the soul. It is a truism in this country that "the better the Christian the better the patriot." Christianity teaches the people to lead clean, wholesome, truthful, forgiving, neighborly and God-fearing lives. It teaches respect for just laws and obedience to all law; while it gives courage and ability to work for and secure the repeal or modification of unwise or unjust laws.

In this country, where the weight of the influence of every person, for good or bad, is felt by the body politic, it is of the highest importance that every individual should be enlightened by the wisest and noblest teachings. While in this free country all religions are tolerated, and all positions of physical and mental employment are open to every individual, yet it is the men of supreme force and ability who gain the largest rewards, who fill the most prominent positions and in a rapidly increasing manner tend to monopolize the energies of the nation. How important it is, then, that these masters of men and measures should have the love and fear of God in their

hearts and the teachings of Christ in their minds to influence and guide them.

This nation from its creation has been a growing nation. Men have constantly been seeking to improve their worldly conditions by removing from their former habitations to new and unsettled sections of the country. They have hewn down the forests, rooted out the stumps turned the virgin prairie, delved into the bowels of the earth and where necessary have subdued the savage men, and, with these brave and forceful pioneers, has gone the equally brave and forceful missionary, who has lighted the torch of Christianity in their midst, a light to their souls, leading them and their children and children's children to the church and the schoolhouse. As the devout Catholic rejoices in the fact that, wherever the English have sailed with their ships and, rushing on shore, have raised their flag, a Celt of Erin has dogged their steps and planted his shanty and a humble place of worship, both of which, by patient industry, in a few years have been replaced by edifices not unworthy of the man and the God he worships, so we rejoice that wherever the restless pioneer has gone in our country the Christian missionary has found his way to gladden the hearts and souls of men and elevate them to Christian citizenship in a Christian nation. The work that is past is worthy of all commendation, and its history, filled as it is with exciting events and noble sacrifices, should give strength to our faltering footsteps and courage to our souls in these times of corrupting greed and selfishness.

Read the story of the Christian missionary, Marcus Whitman, whose repeated journeys across the continent in the early forties illustrate the hardships of the pioneer in that early day, each journey consuming several months of time. One journey taken in the dead of the winter of 1842 and 1843 to reach the city of Washington before the territory now known as the states of Oregon and Washington should be, by treaty, surrendered to the British, that he might inform Secretary of State Daniel Webster and President Tyler of the vast resources of that unsettled country, with its fertile soil and majestic forests, which they vainly imagined was an arid, treeless desert. Read of his swimming icy rivers, facing the fierce prairie blizzard, hundreds of miles from habitations of men, and after months of arduous struggling appearing before those august men in the city of Washington, clad in the skins of wild animals and telling the story of his journey and of the far-away land, worthy to be a mighty empire, which they had considered worthless, and tell me if the patriotism of that Christian soul has been excelled in the annals of men. This is only one of the innumerable cases where Christian fortitude has carried patriotic men safely through desperate enterprises necessary for the settlement of this great country by civilized man.

In every period of public danger multitudes of patriotic men have responded to our country's call and rushed to its defense, and with every regiment has gone the Christian minister.

Four years ago we witnessed the soul of the nation aroused to tremendous action and energy, not for the purpose of repelling a foreign invader nor to quell domestic rebellion, but to demand, and to enforce the demand, that Spain should cease to deal unjustly with our neighbors, the Cubans.

We are now witnessing the fruition of that unparalleled action in the establishment in that country of a

free government, administered by its people under the friendly guidance and protection of this Christian nation. The Christian missionary has planted his seed in our constitution and laws. Every legislature of every state of the Union and the national congress are daily opened by prayer to Almighty God. The constitutions of Illinois of 1848 and 1870 in their preamble say: "We, the people of the State of Illinois, grateful to Almighty God for the civil, political and religious liberty which he hath so long permitted us to enjoy, and looking to him for a blessing upon our endeavors to secure and transmit the same unimpaired to succeeding generations," etc.

In substance the constitution of every state in the Union, except Alabama, provides that every man may worship God according to his own conscience.

The Christian, as he has had the most to do with the establishment of our liberties, has the liveliest appreciation of the benefits our institutions confer, and hence is the most devoted patriot. In other countries and in former ages patriotism was confined to the favored few, who ruled the land and its crushed and ignorant masses for their personal benefit. While these burden bearers would rush to war at the bidding of their rulers, it was not from love of country, but for love of plunder and the excitement of the campaign and as a vacation from the crushing poverty of every-day life. Those who were moved by ideas of duty and self-sacrifice were controlled by loyalty to the sovereign and not by love of country.

A modern statesman has said, "Patriotism of a king, of an aristocracy or of a privileged class has influenced at all times the history of the world; but the patriotism which has entered into the life blood of a whole nation is likely to prove a still more powerful agency in maintaining its stability and stimulating its progress." How necessary it is that that patriotism should be guided by Christian principles. Our late lamented President Wm. McKinley, in an address delivered on July 4, 1894, used these words: "With patriotism in our hearts and with the flag of our country in our hands, there is no danger of anarchy and there is no danger to the American Union." Yet a little more than seven years had slipped away after the utterance of that sentiment when this noble man stood helpless in the presence of a deluded, unchristian assassin, who ruthlessly struck him down.

The sentiment must have the words "Christianity and" inserted before "patriotism" to make it complete. It will then read, "With *Christianity and* patriotism in our hearts and the flag of our country in our hands, there is no danger of anarchy and there is no danger to the American Union." The days of the pioneer are rapidly passing away. The work of home missions is assuming a character far different from that of the past century. Instead of, or rather in addition to, carrying the Gospel to the savage Indians and to the new communities started in the wilderness, it must be carried to and maintained in the crowded portions of our rapidly growing cities. I can readily imagine that this work is much more arduous and discouraging than that of spreading the Gospel among the scattered settlements of the pioneers. For there the Christian missionary met with a hearty welcome.

Their souls were hungry. They felt themselves separated from mankind and more directly under divine guidance and protection. They were receiving the bounties of nature, as it were, direct from the hand of God. In this crowding, pushing, selfish city life man is more apt to forget his God and look only to

the human devices that compel or enable him to live miserably or comfortably, according to their environment.

It cannot be denied that in this crowded city life, laws, customs, human devices have great effect upon the lives and characters of men, and, as they are wisely or unwisely conceived and enforced, tend to increase or destroy the happiness of mankind. The place for the Christian patriot is not alone upon the battlefield, but the places where he can do the most good are in the halls of congress and of our several state legislatures, making wise, Christian laws and advocating Christian policies of government; he should fill the executive offices of the land to give force and effect to those laws, and he should fill the judicial offices, from that of the lowest justice of the peace to that of the highest judge, because they are the final interpreters and arbiters of all law and justice in this land. Home missions, by enlightening the people, can put the Christian patriot in control of our country.

THE CHRISTIAN CONQUEST.

CHARLES A. YOUNG.

One year ago George A. Campbell of Austin wrote a brief article on the "Conquest Flag," which Rev. S. M. Johnson of Austin was advocating. To-day the Christian Conquest Crusade is sweeping around the world. Its primary advocate is himself, an optimist. Emerson says in his "Self-Reliance," that every movement is the lengthened shadow of some man. The greatest thing in the world is personality. Back of the crusade, which rallies Christian forces around the conquest flag is an earnest, hopeful, aggressive personality. However, the movement has a more enduring foundation than the positive personality of one true man. All great movements for the progress of the Kingdom of God are grounded in the personality of the Almighty and all-loving Father. Luther had a great personality, but back of Luther was the one who was his safe fortress. The Spirit of God brooded over Europe and brought forth the enlightenment and the reformation. So with the Wesleyan movement in England and America. So with the movement of Modern Mission. Cary could not be compelled to "Sit down," because the Spirit of God in the Christian cobbler's heart impelled him to

"Attempt great things for God.

Expect great things from God."

The movement for Christian Union is not "our" movement, nor the crusade for Christian conquest Mr. Johnson's crusade, but the conquering Christ calling his Christian soldiers to "close up" and hurl column after column against the foes of truth and righteousness. The Christian conquest crusade is full of hope and courage. It fosters unity. It cultivates fraternity. It inculcates patriotism in the hearts of the young and fires the older saints of God with prophetic zeal, which augurs the evangelization of the world and the salvation of Christian nations from selfishness and sordidness. Many churches are adopting the flag. The cry of the crusaders who went to recapture the tomb of Christ had for their slogan *Deus Vult*. The cross of Christ grows more potent and precious as the centuries roll on and the Christian conquest flag bears the motto of the new crusade: "By this sign conquer." May the atoning power of the cross draw Christians into a vital unity for the conquest of the world, so that the kingdoms of this world may speedily become the kingdoms of our Lord.

The CHRISTMAS ANGEL

By
Mary A. Moody

"So the Christmas angels went back to heaven, but they never forgot the song they sang to the shepherds, that wonderful night,—*"Glory to God in the highest, and on earth peace and good will to men"*—and they never forgot the dear Christ-child who came to live with us, because he loved us so. And I like to think that just now the sky is full of those beautiful angels, and that they take special care of the little ones and whisper the loving thoughts in our hearts about them." Miss Florence closed the book with its pictures of beautiful angels in long, white robes, and the children stood up to sing.

Poor little mites; this bare room of the mission Sunday school was the brightest spot in their lives. How could they understand the glory of an angel's robes? But they did understand the love in Miss Florence's eyes, and the gentleness of her voice, and as they listened to the dear old story, something of the spirit of Christmas joy crept into their hungry little hearts, quite apart from the joy of the coming feast for their hungry little bodies.

Little Joe, especially, drank in every word, never once moving his dark eyes from the sweet face before him. As he walked thoughtfully along the dirty street with its forlorn looking houses, he gazed wistfully up into the sky as though searching for a glimpse of the fluttering wings. But no vision came; only as he stopped to help an old woman over the muddy crossing, and to comfort a crying child, he felt a strange glow in his heart; though he never suspected that one of the beautiful angels was very near him then, and cast a loving look upon the ragged little boy.

"It's too dirty for 'em here," sighed Joe, "They'd get their wings an' dresses all muddy." And he looked ruefully down at the torn trousers and the remnants of shoes that partly covered the small feet.

Up three flights of dark, dirty stairs, climbed Joe, and opening a door, entered the one poor room that was home to him. Poor, it certainly was, but clean and neat.

A young girl sat at the little window, straining her eyes in the gathering darkness to mend a worn gown. She was pale and weary looking, but she brightened as the little fellow ran to her side.

"Oh, Kitty! Miss Florence told us all about the angels, an' Christmas, an' we're goin' to have a dinner, Kitty, a real dinner, with meat and potatoes!"

A dinner of any kind was a great event in Joe's life, as his usual repast was a bit of bread and cheese, or a few cold potatoes. When his sister came home from the factory, they ate together their simple supper of bread and milk. Nothing more, unless it happened to be one of Joe's fortunate days when the man at the corner store gave him an apple or a few stale cookies. So the prospect of a real dinner was quite exciting.

Kitty was everything to little Joe; all he had in the world. Mother love he had never known, and it seemed a long, long time since he had a father and a cosy home; so long that it was more like a dream than a reality to the child.

But to-night the dreariness was forgotten as he sat in Kitty's lap and they talked of that wonderful first Christmas.

"Kitty, do you think a Christmas angel will whisper something about me to any one?"

"I am sure they will, dear," replied Kitty cheerfully. "Remember what mother said and ask God."

"Please, God, let a Christmas angel tell some one about me," said little Joe, softly, "and Kitty, too," he added earnestly.

The children slept peacefully in their bare attic, while the stars shone with unusual brightness as they peeped in at the window, and the angels kept watch over the lonely little ones. And would the dear Lord, who was once a little child, and the Father who takes special care of the fatherless, forget the prayer so trustfully made?

PART II.

Tramp, tramp went the big feet along the snowy streets; and patter, patter went the small feet by their side; up one dark street and down another, until the little feet were very tired, indeed.

"Are we almost there?" sighed Joe, glancing up at his tall companion.

"Well, I never!" exclaimed Tom. "Here I've been goin' like a racehorse without thinkin'. Tired out, ain't you, youngster?"

"Oh, no!" protested Joe feebly. "I do want to see the angel."

"Ain't much feet to get along on, I vow," remarked Tom, stopping to survey the small affairs in their worn shoes. "Come along, I'll give you a lift." Joe was lifted up in the strong arms, and Tom trudged cheerfully on.

Tom was a near neighbor of Kitty and Joe, and often gave a helping hand when water or coal was to be carried up stairs. Now, having heard from Joe all about the Christmas angels, he had volunteered to take the little fellow to see one in a store window.

"A real one?" asked the child, eagerly.

"Well, I ain't much acquainted with such ones," replied Tom, cautiously, but it has the wings an' robe, sure enough."

So here they were this beautiful Christmas Eve, while the stars shone overhead, and the snow sparkled on the ground.

One more turn, and Joe gave a gasp of surprise as he struggled down from Tom's arms. They had come into the main avenue, with its brilliant lights, its gay windows and its throng of merry shoppers. Such a sight Joe had never seen, never even dreamed of.

"Tom," he whispered, "Do you think heaven is beautiful, like this?"

"Why, maybe," answered Tom, searching in his mind for some forgotten lesson and finding but a dim recollection of green fields and flowers. "It's as bright, certain sure."

And then they came to the window. Yes, there was the beautiful angel with outspread wings, and there were the wondering shepherds and the peaceful white sheep.

Joe's big eyes grew larger and brighter as he gazed with awe and delight upon the scene.

Would the angel see him? Would he tell some one that out there in the cold was a hungry little boy who needed a friend? Suppose the angel should look at him! Joe thrilled at the thought and pressed closer to Tom.

"Fine wax figures, those; quite life-like," said a voice behind them.

Figures, indeed! Joe looked around indignantly. "It's the Christmas angel," he breathed.

"Why, you didn't think it was a real, live angel, did you, youngster? No such things now-a-days."

Just then a clerk stepped to the window and actually laid hands on the shining wings and altered their position.

The light died out of the eager, childish eyes and the joy departed from his heart. Was it true, then? Were there no real angels now? Joe turned from the window, a big lump rising in his throat. How dark the sky was, and how far away the stars seemed.

"Never mind, little one," said Tom, feeling somewhat to blame for the bitter disappointment. "They're there, all the same," pointing to the sky. "Only I suppose we're not good enough to see 'em."

Joe swallowed the lump in his throat and tried manfully to conceal his trouble. It wasn't Tom's fault; of course, he had not known that it was only a wax angel; and after Tom had been so kind he was not going to bother him by crying. So he walked bravely on, but the glitter and show had no interest for him now and he was glad when they passed the brilliant stores and came to a row of handsome houses.

Bright lights shone in all the windows, children's merry voices reached their ears, and they caught glimpses of magnificent Christmas trees. But in spite of all this, the world seemed cold and empty to Joe.

Before one house stood a carriage, and just as they reached it the door of the mansion opened and revealed a vision of loveliness.

Joe's heart gave a bound. The buoyant faith of childhood once more sprang up. Could it be? A tall, slender figure in a long white cloak that glistened in the electric lights came down the steps and out to the carriage. This, certainly, was no wax figure, and, after all, Miss Florence knew better than that dreadful man.

Before Tom could stop him Joe pressed eagerly forward, one hand timidly outstretched, as though to touch the shimmering garment and discover if it were real.

"Please, are you the Christmas angel?"

At the sound of the plaintive little voice and the strange question the young lady, gave a startled look down, but before she could reply she was hastily assisted into the carriage by a gentleman, who pushed Joe impatiently away. "Run off, my boy; don't you see you are stopping up the way?"

"Wait!" cried Miss Weston, as the coachman was about to drive on. "Come here, little boy," she continued, leaning out of the carriage. "Why did you think I was an angel?"

"Oh, please," said little Joe, rather frightened, but looking bravely into the lovely face, "you are so beautiful, an' your dress all white, an' I thought maybe your wings was covered up."

"And why were you looking for an angel? Don't you know they live in heaven and we can't see them?"

"But the Christmas angels came down that first time, you know, an' the shepherds saw 'em," explained Joe eagerly, quite forgetting his shabby clothes and the disagreeable gentleman and everything else except the fact that perhaps this young lady with the sweet smile and kind, blue eyes, if not really an angel herself, could tell him where to find one. "An' Miss Florence says they come every year, an' I did want to see one an' get somethin' for Kitty." The tears were very near and the little voice quivered as he poured out his troubles.

"Who is Kitty, and where do you live?" Miss Weston scarcely knew why she asked these questions; she was not accustomed to talking to ragged little boys, but something in the pale face and big, dark eyes interested her strangely. She did not know it was because she was part of the answer to a little child's prayer.

So Joe found himself telling all about Kitty and the attic home to a very attentive listener, and when he had finished Miss Weston laid her daintily gloved hand upon his small, brown one and said, "I shall not forget you, little Joe; and remember that the angels are very real indeed, even though we cannot see them."

Then she drove away, and Joe found the world was bright again because of those few kind words.

"Well, I never!" exclaimed Tom, who had kept at a discreet distance. "Miss Edith Weston herself, an' you talkin' to her as bold as brass. Why, her pa owns the big factory where we all work!"

But Joe was too happy to speak. He felt as though treading on air, and the way home was very short.

"Oh, Kitty!" he whispered, as he finished the recital of the evening adventures, "she was just like a really angel, and I do love 'er."

PART III.

Late that evening Miss Weston sat in her room thinking over the strange encounter. "These poor little mites know more about the real meaning of Christmas than I do," she sighed. Then she sat still for some time, and surely the angel who had been sent to care for little Joe was whispering the delightful plans that made her eyes shine so.

At that moment cries were heard from the nursery, and hurrying there she found a little girl sobbing and nurse scolding vigorously.

"Why, children, whatever is the matter?" she asked.

"Nurse says Santa Claus won't come," sobbed Winifred, springing into her arms. "And we were keeping awake to see him."

"And just a minute did I leave 'em fast asleep," put in nurse, "an' when I came back Master Jack was a-teasing Miss Winifred; so I tells 'em Santa don't come to naughty children."

Sister Edith gathered the repentant Jack in her arms also. "Never mind," she said. "If you are good children and go to sleep Santa will surely come, and to-morrow you may help him."

Help Santa Claus! How could they?

Then Miss Weston told them about Joe and the surprise she had planned for him.

"And now go to sleep, because we must be up early to help the Christmas angels."

What a delightful time the children had that Christmas morning choosing things from their own abundance for Kitty and Joe. The blessedness of giving was something so new to them. Then they were warmly wrapped up and allowed to go with Sister Edith in the carriage.

Nurse objected strongly at first, having a wholesome dread of dirt and infection, but she could never refuse Miss Edith.

"O Edith, do let us help carry the things!" cried Jack, as the carriage stopped before the shabby tenement and the solemn footman prepared to take the parcels quite as though it were part of his daily work to visit such places. No one could guess the astonishment in his orderly mind.

"Very well, only be careful of the stairs."

So Winifred and Jack crept softly up the dark stairs

(Continued on page 1509.)

A BACKWARD GLANCE.*

HERBERT L. WILLET.

A wonderful chapter is the eleventh of Hebrews, a kind of roll-call of the heroes of the faith, a muster of the champions of righteousness, who "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens." It is the Westminster Abbey of the church, recording in its stately walls and its illuminated pictured windows the heroic deeds of holy men of old and treasuring beneath its immemorial pavements the dust of saints and martyrs. In such a temple one seems to stand while he passes in review the events of the recent quarter. The figures of Joshua and Caleb, Gideon, Ruth and Samuel pass in review, and many others are suggested in the lessons which have occupied our thought.

The quarter opened with the choice of Joshua as the successor of Moses and the encouragement which he received to go forward in that great task to which he had been called. It closes with the great victory which sealed the splendid service of Samuel as judge and prophet in Israel and put to flight those armies of the heathen who had imperiled the liberty and territories of Israel for a generation. In leaving a period like this one is struck at once with the rough and unheaven character of the nation. It was like a rude block of granite recently hewn out of its ancestral quarry and waiting yet to be shaped into forms of beauty and service. Only this figure is inadequate because in the building of a nation into completeness there is always a certain response and interest on the part of the people itself which is not true of the rock. If the latter can be supposed to be sentient and responsive to those chisel-strokes which are fashioning it into smoothness, and could be imagined as rejoicing in its growth toward a better estate, the parallel would be nearer truth. That indeed is the great figure which the apostle uses in reference to the building of the church of Jesus Christ. It is a series of living stones which grow under the labors of the Master builder into a holy temple in the Lord, indwelt by the Spirit of God, the scene of world-wide services which inspire all beholders with the love of true worship.

But Israel was yet very far from such active co-operation in the purposes of God. Choice souls there were now and then who rose high enough above the level of their race to perceive the divine program at which they were permitted the opportunity of working. Such were Abraham and Moses, Joshua and Samuel. As for the nation itself, it was in great part interested only in the enterprises which promised it safety and possession. Like other foreign tribes it had descended upon Canaan, a land rich and inviting, but it had succeeded in its partial conquest where others had failed. To those who saw beyond the mere confines of tribal ambition the possession of Canaan was not an end in itself, but a means to a larger spiritual purpose. Yet probably few people of those early generations saw beyond the mere success of a day. They could not adjust their vision to the far-stretching purposes of God.

It was therefore sufficient that there should be some choice and elect souls who were able to perceive the larger intent and to apply themselves with ardor to the task of national education which should prepare their people to become not only the possessors of the land, but a light to enlighten the nations.

We have among the subjects of this quarter's lessons several different features of Israel's activity. The first two lessons chronicle the entrance into Canaan. Joshua's encouragement and the passing of the Jordan give us the beginnings of the Conquest. Then a second pair of lessons on the fall of Jericho, Joshua and Caleb mark that period of conquest which secured for Israel a permanent place among the hills of Palestine. Some of its military enterprises were of a united character. Some of them were purely efforts of individuals to gain for themselves a foothold in some coveted part of the land. But during this period there were opportunities for the display of individual prowess such as lingered long in the memory of later generations and made such men as Caleb and Joshua national heroes to the present time. A third pair of lessons on the cities of refuge and Joshua's parting advice give us a glimpse of the national affairs of that generation as they took form under the discipline of national experience and the direction of God. In the first of these two lessons one notices the limitation of the old law of blood revenge and clan feud as it had been perpetuated through earlier generations of Semitic life. This gives us at once a hint of that mitigation of cruelty which came in with the Mosaic law and which can only be interpreted as a distinct advance of the most notable character in legislation. Joshua's parting counsel to the people is paternal and full of encouragement and warnings. Obedience is the ground of blessing. To depart from the ideals which have already taken form in Israel will be to forfeit the divine protection and the hope of success.

After the interpolation of the temperance lesson we have two more lessons which reveal to us the condition to the time of the judges. A single lesson is given to that long stretch of time in which "there was no king in Israel, but every man did that which was right in his own eyes." The military brilliance of that scene in which Gideon and his three hundred men overthrew the host of the Midianites is unexcelled in literature, while in most radical contrast with the wars and alarms of this period there is revealed in the idyl of Ruth those quieter and simpler virtues which kept alive at heart the best impulses of the nation.

The closing lessons are devoted to the character of Samuel, the great reformer and judge, whose life was a bridge across which the nation passed from the wild and stressful days of the judges to the quieter time of law and order under the kings, Saul and David. Such a transformation was made possible by that leadership which Samuel gave to the people, and from the standpoint of government and national life there is not in all history a nobler figure than that of this prophet and teacher of his race.

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.—Matt: ii: 1,2.

*International lesson for December 28th, 1902. Review. Golden Text, "Lord, thou hast been our dwelling-place in all generations." Ps. 90:1. Lesson Reading, Hebrews 11:1-10. Memory Verses, the golden texts of the quarter.

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

Our Heavenly Home and the Way.

Topic Dec. 28, 1902: John 14:1-6; Rev. 21:1-4.

Where else in all the literature of the world would you go to find a description of the future ages and of the blessed estate of the followers of Christ to at all equal this tender revelation of the Savior's love to his troubled disciples and the foreglimpse of the glorious future granted unto John, the Beloved, exiled from the world? Instinctively we turn to the fourteenth chapter of John for comfort when the shadows fall before us and sorrow sits beside our hearthstones. Like the twenty-third Psalm—the "Shepherd Psalm"—of all lonely, yet trusting, hearts, we learned to lisp these precious bits of the Bible in babyhood; they were our companions in childhood, the strength and sweet assurance of all troubled times, and are the almost universally familiar and favorite portions of the sacred script to all classes and conditions of mankind wherever Christ is named. Daniel Webster said, in his ripened manhood, that though he had many perplexities in life, and there were many problems which he could not solve and serious doubts had sometimes shadowed his soul, still his heart, and not less his intellect, had always assured him that the "Sermon on the Mount" must be divine and the Master who uttered it surely the Son of God and the Savior of men. What Webster said of Christ's great discourse, with its beatitudes and its unapproachable moral, ethical and spiritual principles, can be also affirmed of the Master's revelation of the future. His character and the perfect poise of his serene soul forbid the thought of insincerity and egotistical presumption. When the Master said to his trusting and troubled disciples, "If it were not so I would have told you," every truth-loving heart responds, "It must be so." For what possible motive had the One who thus spake other than that of love—the love that cannot lie? To doubt or to deny the promise of the Christ, "I go to prepare a place for you . . . and I come again to receive you unto myself, that where I am ye may be also," is to disparage love in its divinest person and to rob the human heart of its holiest hopes. To doubt is to do despite to the spirit of grace, and to clip the cords of faith to spoil the future of its inspiration, to take from humankind the mightiest motives that move to manhood and to progress and toward prevailing good.

The optimism of the Bible finds its fairest and fullest expression in the last chapters of Revelation. The picture of the good time coming, when the tabernacle of God shall be with men, is the foregleam of the glory of the age to be, of which all the prophets and poets and saints and sages, in whom the Spirit of God dwelt, have sung in tremulous yet triumphant notes. May something of the spirit of this world and of other world optimism possess the hearts of young and old alike in the closing days of the year 1902. "Let not your hearts be troubled." The Christ of the centuries has spoken it. Be assured of his divinity. Rest in his perfect serenity and in the supremacy of his unselfish and God-like good will. Abide in him. Lay fast hold upon eternal thoughts and things. Follow him. Aspire and be confident in conquering love. This is the way.

It is on the smoothest ice we slip; the roughest path is the safest.

THE PRAYER-MEETING.

SILAS JONES.

Let Us Go, Even Unto Bethlehem.

Topic Dec. 24: Matt. 2:1-12; Luke 2:8-18.

What to us is Bethlehem and why should we care for an event which occurred in that little town of Judah nineteen centuries ago? We can find towns and events of interest nearer to us in time and space. If we were no better than sheep or goats

"That nourish a blind life within the brain,"

Bethlehem would not command our attention. Since we are more than sheep or goats the story of Bethlehem is one which we are not willing to forget. We study it carefully and try to get its full significance. For we believe that the Child of Bethlehem was God's response to the cry of the human heart for the truth that makes free. We go to Bethlehem that we may be taught of God.

One of the first lessons to be learned from this wonderful life is that of humility. Earthly pomp and splendor did not attend the birth of the Savior. There were no heralds sent to announce to the people the birth of Israel's King. He came to be under the care of two humble people whose names were probably unknown beyond a small circle of friends and neighbors. We can see that it was fitting for our Lord to come into the world as he did, but that is because we know his life and the immense influence it has exerted upon the world. Had we been among the Jews we should have thought that a manger was not a suitable bed for an infant king. And we are to-day in danger of not recognizing the Lord when he appears among us.

Bethlehem has been called the city of Children. Its importance to us is due to the fact that Jesus was born there. If, then, we go to Bethlehem we must think of childhood. From the child Jesus Christendom has learned the worth of every child born into the world. Jesus came into the world that he might serve mankind. Every child has some service to perform. What is done for it by its parents and friends, if they have the wisdom which comes from Jesus, is done that the child may be prepared for a life of usefulness. In planning to give the children the greatest possible joy during the Christmas season we cannot be unmindful of the obligation to select such means of enjoyment as will minister to the higher life. To cultivate a spirit of selfishness and exclusiveness in a child is not the way to honor him whose birth we celebrate.

While we are busy with plans for the pleasure of childhood, let us not forget motherhood, for that was honored at Bethlehem. The devout Catholic pays to Mary honor which we are unwilling to give. What we believe to be a mistake of the Catholic should not influence us to refuse the honor we may properly give. It is surely for our advantage that we remember the great honor bestowed upon Mary when Jesus was born. The practical past is what we do for the good mothers who are now with us. The Christmas thus should be shared by them. They should be made to know that they are appreciated by their children and their friends.

And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.—Luke ii: 7.

BOOK REVIEWS

The Temple Bible. London: J. M. Dent & Co. 1901-2. "Genesis" edited by A. H. Sayce, D. D., L.L. D. 12mo. Pp. 165. Illustrated. 40 cents net. "Joshua and Judges." Edited by A. R. S. Kennedy, D. D. 12mo. Pp. 178. Illustrated. 40 cents, net.

The different editions of the Bible that are now appearing in pocket form, each volume containing a book of the Scriptures, are proving great aids in the diffusion of biblical information and of value to all readers of the Hebrew and Christian Scriptures. Of these series one of the most artistic is the Temple Bible, of which we have recently received the volumes on "Genesis" and "Joshua and Judges." The former is edited by Professor Sayce of Oxford and includes an introduction dealing with the age of the Pentateuch, the life of the ancient world, the character and purpose of Genesis and its sources and date. The text of the book is arranged in paragraphs, disregarding the mechanical break-up which is characteristic of the authorized version. Brief notes follow at the end of the volume and tables of Hebrew weights, measures and genealogy are given. Two maps add value to the volume, and an interesting feature is a table of biblical references in English literature, which covers the whole of Genesis.

The book of Joshua is edited by Professor Kennedy and is in general the same in treatment as that of the other volume. The introduction to Joshua and Judges is more satisfactory from the scholarly point of view than that Professor Sayce has given to Genesis, and it places the reader in a very good position to judge of the literary problems connected with these books.

One Gospel, or Matthew, Mark, Luke and John Blended into One Continuous Story Told in Chronological Order in the Exact Words of the Evangelists. By Rev. J. T. G. Finley, A. B. Los Angeles, Cal.

A theological professor was asked by one of his students which, in his opinion, was the best of the numerous lives of Christ that had been written. The professor at once replied, "Mathew, Mark, Luke and John." These records of the evangelists are fragmentary and incomplete, and yet the personality of the Lord stands out in these memorials as no merely human hand has been able to picture him. The "One Gospel" performs a most helpful service in arranging the materials of the evangelic records in a continuous chronological narrative, as far as this has been possible, so that the reader can peruse at a single sitting a connected, continuous, inspired history of the earthly life and ministry of our divine Lord. This is a most helpful book and should be in the library of every lover of Christ and student of the Bible.

"Theology and Ethics of the Hebrews." By Archibald Duff, M. A., LL. D., B. D. New York. Charles Scribner's Sons. 1902. Pp. 287. \$1.25, net.

Professor Craig of the University of Michigan is issuing a series of volumes which are called "Hand-books in Semitics." Of these "Social Life of the Hebrews," by Rev. Edward Day; "Life and Customs of the Babylonians and Assyrians," by Professor Sayce, and the "History of Syria and Palestine," by Professor Paton, have already appeared. The new volume deals with an important field of Old Testament literature. It reviews these writings and in an

introduction deals with the settlement of Israel and the beginnings of its national life. A careful arrangement of the documents is presented, which is particularly valuable in its treatment of the Deuteronomic law, explaining some of the phenomena of that book in a more satisfactory way than any previous work has done. No student will desire to accept all of Professor Duff's conclusions, but all will welcome the volume as a distinct and worthy contribution to Old Testament theology, emphasizing as it does the vital relation of religion and morals in the life of Israel as a characteristic so outstanding that it is worthy to receive notice from all students of religion as well as to furnish ampler ground for the claims which the Old Testament makes to be the Word of God revealed through an elect race.

The Gist of the Lesson. By R. A. Torrey. Chicago: The Fleming H. Revell Co. 1902. Vest-pocket size, leather covers. Pp. 155. 25 cents, net.

This is the fourth annual issue of this little volume, which contains in condensed form a commentary upon each of the International Lessons for the year 1903. As a vest-pocket memorandum it is exceedingly valuable. It reduces the lesson to a nutshell and provides the most essential elements of explanation.

"The Gordian Knot, or The Problem that Baffles Infidelity." By Arthur T. Pierson. Funk & Wagnalls Co. 1902. Pp. 264. Price, 60 cents.

This latest volume from the pen of Dr. Pierson ought to prove a popular handbook on evidences. It is such a book as many pastors will be happy to place in the hands of their young people. It briefly and very readably states the old and never-to-be-discarded arguments from cause and effect, design, man's need, etc. The volume is very happy in its many pointed quotations. However, the life work of the author has been that of a proclaimer of truth rather than that of an apologist. We could have wished that he had not turned aside to write on evidences. No doubt he felt that unbelief was standing in the way of evangelization and desired to contribute to its dissipation. But he lacks the sympathy with present-day doubt that is necessary to write helpfully on modern apologetics. The troubled atmosphere will not be calmed by an author who writes: "Christianity rests its claim largely upon the predictions of future events."

An Introduction to the Study of the Scriptures. By the Lord Bishop of Ripon. Philadelphia: The J. B. Lippincott Co. 1902. 16mo. Pp. 151. Price, 40 cents.

A volume of the Temple Bible series is this, though its purpose is not to give a portion of the text, but rather to supply a general introduction to the study of the Scriptures. This is done in so admirable a spirit and with the inclusion of so wide a territory that it becomes a veritable thesaurus of information on matters which the average Bible student wishes to understand. There are fifteen chapters in the little volume, which conforms to the Temple Bible in size and style. After a general statement of the purposes of the book and then a summary of the Bible and its contents and the relation of spiritual truth to the questions of the time, the author takes up some of

the problems of biblical criticism, a review of the literature of Israel and its relations to the present collection known as the Bible, a discussion of poetry and prose in the Scriptures, some methods of interpretation, good and bad, the process of growth by which the Bible came to its present form, the idea of God in Israel, inspiration and revelation, the historical value of the Bible, the Gospel and the Gospels, and the proper spirit in which Bible study should be carried on. The attitude is temperate and conservative, while at the same time the bishop recognizes the value and legitimacy of those critical investigations which have made so important an addition to our knowledge and appreciation of the Scriptures during the past generation. This book would make an admirable text book for a Sunday school class which desired to consider the fundamental problems of biblical study; and its cheapness in price makes it available for just such use.

The Child's Christ-Tales. By Andrea Hofer Proudfoot. Chicago: A. Flanagan Co. Pp. 90. \$1.00.

Such stories as a mother would tell to her children about the life of Jesus are contained in this volume, which is handsomely illustrated by reproductions from important paintings and scenes in the life of Christ. It is an admirable child's gift book for the Christmas season.

Topsy Turvy Land. By A. E. and S. M. Zwemer. New York. Fleming H. Revell Co. 1902. Pp. 124. Copiously illustrated. 75 cents net.

Dr. Zwemer is the author of the very interesting book "Arabia, the Cradle of Islam." His information concerning the country has been gained through many years of residence and missionary work. This volume is in the nature of chips from his workshop picked up for the particular delight of children. He calls Arabia "topsy turvy land" because of its contrast with western countries and the fact that they do so many things in a manner opposite to our own customs. The curious ways of the people and their methods of writing, housekeeping, traveling, building and education are gathered in this volume and are told in such a manner as to particularly interest the little folks. The text is amply illustrated from photographs and drawings. This is a good way to teach geography without having it become tiresome.

The Life and Adventures of Santa Claus. By L. Frank Baum. Bowen Merrill Company. Indianapolis. Pp. 206. Illustrated. Price, \$1.00.

The book is beautifully illustrated by Mary Cowles Clark and reproduced in colors. Its name alone is enough to arouse the interest of any child. The story tells of how dear little Santa Claus is found as a babe in a great wood by the fairy folks, one of whom adopts him as her own child. As he grew to manhood and found that he was a mortal, his great ambition became to help the children of his kind. It will be interesting to children to read the way in which he became the great toy-maker and the beneficent friend of the children. There is all through it the lesson of love and helpfulness.

Miss Muffet's Christmas Party. By Samuel McChord Crothers. Houghton, Mifflin & Company. Boston. Pp. 106. Illustrated. Price, \$1.00.

The story is of a lonely little girl who is the original

Miss Muffet of the Mother Goose tales. However, this time the spider sat down beside her, and instead of being frightened away, she remains and they become great friends. He proposes a Christmas party and invitations are sent to all the story book people, such as Little Bo-Peep, Little Red Riding Hood, Alice in Wonderland, Swiss Family Robinson and many others. The party is held in the beautiful palace of the spider, where many interesting and characteristic things are done and said by the guests. It is a thoroughly interesting little fairy story and will delight the little ones.

The Queen of Little Barrymore Street. By Gertrude Smith. New York: Fleming H. Revell Co. 1902. Pp. 223. 75 cents, net.

A story of a little girl whose character makes its impression through kindness and who gains her title not without reason because of her thoughtfulness and the kindness of her life.

Hearts Courageous. By Hallie Ermine Rives. Bowen-Merrill Company. Indianapolis. Pp. 407. Price, \$1.50.

The popularity of colonial novels was never at so high a standard as today, and surely *Hearts Courageous* will find its place among the other great books of its class. The book is a story of old Virginia and the tale opens in Williamsburg in 1774. The picture of the trying times caused by the Tories and endured during the winter prior to the beginning of war, shows what must have been the suspense of our forefathers. Patrick Henry with his fearless manner is presented to the reader very forcibly, being one of the leading characters of the book. The hero of the story is a representative of the King of France, who comes to Virginia under an assumed name. He is a bold young fellow of the fearless type and because of this has to suffer many unnecessary sorrows. Anne, the heroine, is a typical American girl of strong character, so simple and sweet in her ways that she wins the admiration of all who know her. There are many thrilling scenes portrayed and many daring deeds accomplished. The story is intensely interesting throughout and will undoubtedly be very popular.

A Maid of Many Moods. By Virna Sheard. New York. James Pott & Co. 1902. Pp. 177. \$1.25, net.

A charming story this of the days of Master Will Shakespeare, the actor, who had now become a writer of plays and manager of a theater. The scene is laid in a little country inn between Stratford and Shottery, and again in the great city of London, to which Shakespeare had already gone, visiting at only rare intervals his own home at Stratford, where his daughter Judith pined for a chance to see the great wide world. The heroine of the story shares with the little Shakespeare maiden this ambition, particularly as her brother, who is not only her twin, but resembles her so closely as to make possible her plan in a later moment of the story, is an actor in the company of the Duke's players. Permitted for a short month to go up to London in care of her brother, she prevails upon him to permit her to visit the theater, which he will only do at rehearsal time, thinking it no fit place for a young woman. His part is that of Juliet in the Shakespeare tragedy that has just been put upon the boards, for as yet no women have been admitted as actors. The climax of the story is reached in the un-

expected inability of the brother to take his part, the strategem of the sister to save his reputation by assuming his role and the marvelous success of this venture and the dramatic consequences to herself and all concerned. The story has much charm and its portraiture of England in Shakespeare's day is accurate and interesting.

Glengarry School Days. By Ralph Connor. Chicago: Fleming H. Revell Co. 1902. Pp. 340. \$1.50.

After reading "The Man from Glengarry" one is interested in everything else that can be learned about those interesting folk of the great north country. In a certain sense this is a boys' book, as its title suggests, but it has in it the stuff that soon warms the heart of the maturer reader. Several of the same figures are here, particularly Mrs. Murray, the sweet-voiced, gentle, queenly wife of the minister, and little Hughie, her boy, is practically the hero of the story. The scenes are full of interest. There is no fight like that of the lumbermen in "Glengarry," but there is a capital bit of scrapping with the caddish school teacher of the Twentieth Section and a magnificent shinny battle on the ice between the boys of this region and those of the Front. One of the exciting chapters is that devoted to the bear hunt, and an interesting character study is that of Jack Craven, the new school teacher, who, through Mrs. Murray's interest, is brought to his better self. The book has that searching quality which is in all of Dr. Gordon's work and will add to his clientage a very large group of eager and alert boys.

The Truth About the Philippines. By H. H. Van Meter. Chicago. The Liberty League. Pp. 432. 75 cents.

Mr. Van Meter has gathered in this pamphlet a large amount of data with reference to the situation in our eastern possessions. More particularly has he thrown light upon the secret and ecclesiastical organizations such as the Free Masons and the Spanish friars. The official records of the United States have been heavily drawn upon and the special reports of commissioners and other representatives of our government as well as the testimony of citizens in the Philippines has been adduced to show the sinister character of the influence of the friars and the absolute necessity of their removal before any large plans for reconstruction of the Philippines can be carried through. We have not seen a pamphlet containing more information in proportion to its size than this interesting book.

The Adventures of Marco Polo. Edited by Edward Atherton. New York: D. Appleton & Co. 1902. Pp. 160. 35 cents, net.

The story of Marco Polo was one of the narratives that filled Europe with commotion in the fifteenth century and sent forth many voyagers to search for the pathway to the distant East, from which marvelous accounts had reached the Western world. Marco Polo was a Venetian, who left Venice in the year 1271 as a lad of seventeen and returned to his old home twenty-six years later, having traversed the provinces of Persia and the nearer East, crossed the high steppes of Pamir region and the whole length of China and resided at the court of the Grand Khan of Tartary for a long period as one of the trusted officers. He was at one time a governor of a Chinese city and undertook important missions to distant parts of the

empire, and even to foreign countries. After his return to Italy he lived as a retired merchant prince, but in one of the disagreements of his city with Genoa he was imprisoned for a year and confined in company with one of his countrymen, a man of letters. Fortunately for us, he dictated the account of his adventures to him, and it is from this journal that extracts are made in the present volume, which is one of the Appleton Home Reading books on history, edited by Commissioner Harris of the United States Bureau of Education.

The Social Spirit in America (second edition). By Prof. Charles Richmond Henderson of Chicago University. Chicago: Scott, Foresman & Co. 1901. Pp. 350.

Like Prof. Henderson's other works, this is a very practical book. In it the author is true to the conviction expressed in the preface that "those who have become interested in social science are impatient of description and theory which do not lead to conduct; the sermon wastes its energy, like escaping steam, unless it guides the hearer into rational and useful labors." Accordingly every chapter abounds not in imaginative social inventions and theories of the author, but in the description of concrete methods which earnest men and women have actually used in helpful social service.

The field covered is an extensive one, indicating breadth of sympathy and a large knowledge of practical sociology.

Such matters as the better housing of the poor "cliff dwellers" in the larger cities, public safeguards in the interests of good health, the efforts of wise employers in behalf of their employes, the improvement of public roads and means of communication in rural districts, the reform of municipal politics and kindred lines of social endeavor are treated. Though disclaiming to be such, the book becomes a handy cyclopedia of things done in movements for social betterment in our country.

Springfield, Ill.

Faith Built on Reason. By F. L. Abbot. James H. West Company. Boston. 1902. Pp. 83. Price, 50 cents.

According to the author, there are seven principal religions. No one of these will ever absorb the others. There are special religions and universal religion. The special elements, such as miraculous birth, worship of ancestors and belief in Mahomet, may wear away and all merge into the universal religion, which recognizes moral law, reverence for the Creator and immortality. The scientific method must test all religion, and by this we found a rational belief in God. Evolution is the law of development. There are no evasions in the statements and they are made frankly and clearly. This is a religious but not a Christian book. For one who is trying to become an atheist this volume will prove helpful in bringing him back to religion.

Miss Lochinvar, by Marion A. Taggart. D Appleton & Company. New York and Chicago. Pp. 261. Price, \$1.20.

This is one of the best girl's books of the year. It is both entertaining and wholesome and will interest both young and old. Its heroine is a young girl who comes from a home in the "Woolly West" to visit wealthy relatives in New York City. She finds them,

uncle, aunt and cousins, all absorbed in their own selfish interests, having no time for the loving family intimacy such as existed in the home from which she came. Her loving and unselfish ways soon won her a place in their hearts and opens their eyes to their own shortcomings. Finally a terrible accident happens to one member of the family, through the ungovern-



ble temper of another, and in this crisis the family is brought together as it has never been before. Miss Lochinvar, as she is nicknamed by her cousins, is a sweet, unselfish little maiden and perfectly unconscious of any merit on her part in bringing this thing to pass. But the family can see it and love her the more because of it. It is a story that girls and even boys will delight to read and having done so will be better for the reading.

The Child for Christ. By A. H. McKinney, Ph. D., superintendent New York State Sunday School Association. Fleming H. Revell Co. Chicago. 1902. Pp. 124. Price, 50 cents, net.

The leading Sunday school workers of the country have a pretty clear and rather distinctive conception of child discipleship. This book is typical. While not entirely ignoring recent psychological investigations and pedagogical rules, the method and the spirit of the book are sanely evangelical rather than scientific and modern. For teachers of children's classes and for pastors it has many valuable suggestions. It is intended to be used in teachers' meetings and at institutes, and for convenience to these occasions the chapters are summarized. A suggestive bibliography closes the book.

The King's Stewards. By Rev. Louis Albert Banks, D. D. American Tract Society. New York. 1902. Pp. 315.

A volume containing thirty sermons by the versatile and energetic pastor of the Grace Methodist Church, New York city. It has been true of many noted preachers that their printed sermons have failed to sustain the reputation gained in their delivery, and this may be said of Dr. Bank's sermons. They require the

strong personality and impassioned delivery of the author to give them their true worth. However, there is always in Dr. Bank's writings a moral earnestness and vitality that is refreshing, and this is especially true of the sermons comprising this volume. They are the messages of a soul that is passionately in earnest in the winning of men to the service of the Christ. In the use of anecdote and illustration Dr. Banks excels, drawing freely from history, literature and current events. The reader will find in these practical sermons, which were evidently prepared for the popular audience in a large city, many helps to a more earnest life and a fresh and original treatment of many vital themes.

W. C. HULL.

Old Time Student Volunteers. By H. Clay Trumbull. Fleming H. Revell Company. Chicago. 1902. Pp. 281. Price, \$1.00, net.

The author of this book is known the world over as the editor of the *Sunday School Times* and his lectures on Sunday school work have a place in every worker's library. All will therefore hail with delight the appearance of a new book from his pen. In this book he has entered a new field and produced a very interesting and profitable work. The book is largely made up of short sketches of missionaries and their work. It also contains additional chapters on "Notable Missionaries not Called Missionaries," "Missionaries Compared with Other Men" and "What Have Foreign Missions Done for Us"? The author writes only of missionaries whom he knew personally. These, however, are many of the greatest missionary heroes, and their work covers a wide field of religious activity in foreign lands. Besides giving a brief sketch of each missionary, the work has also much of the philosophy of missions in it. It is an excellent book to give one an idea of the larger conception of the field and the workers. There is just enough of the personal element in it to make it intensely interesting. It should have a place in every missionary library and is a book that young people will read with great interest and profit. To those who have a wide knowledge of the field and its forces it will prove a valuable aid. It is clearly shown by the lives of these "Old-Time Student Volunteers" that the college and university student has from the beginning of the modern missionary movement been an active factor in this work. The book will doubtless have a large sale.

GEORGE A. MILLER.

The Word of Reconciliation and Its Application by Christ's Ambassadors. By J. D. Floyd. Nashville, Tenn.: McQuiddy Printing Company. Cloth, 231 pp. Price, postpaid, 75 cents.

There is nothing novel in this book. It is not original, though the author avers that the teachings presented are the conclusions of his own mind, after a prayerful study of the Bible. But it is Scriptural, sincere, straightforward, which is better than brilliancy or originality. It presents in good language and in logical form the Scriptural conditions of salvation and of continuance and growth in Christian character, worship and life. It is a thoughtful book. The author's regard for the truth, both in its letter and spirit, is manifest on its every page. It is not controversial. Its chapters are short—thirty-four in number. The range of its subjects is quite extensive. Yet it has unity of purpose and treatment. It is a good book for the average man; for the one not a Christian,

that he may receive the "word of reconciliation"; for the new convert, that he may know the basis of his belief and the ground of his hope. It is a choice book for the young preacher. It will help in many a sermon. It is a really good book on an old theme. The printing and binding are in excellent taste.

CHARLES BLANCHARD.

"Conquest Hymns" is the name of a new book of up-to-date Gospel music. It was carefully edited, both as to hymns and their setting, and, mechanically, the book is as near perfect as one could desire—a thing of beauty both to eye and ear.

The book contains a large number of new songs, here published for the first time, and we believe every one is singable and, therefore, musical and useful. The character of much of the new music is suggested by the title of the book. "Conquest" has been the watchword—conquest for Christ, church and country. Many popular pieces, universally loved and sung, are also to be found in this collection, the publishers having spared no expense in securing such valuable copyrights. The special department of devotional songs and solos, together with the responsive readings from the "Modern Readers' Bible," forms an important feature of this highly practical book.

Altogether, we consider "Conquest Hymns" the most usable and satisfactory book, designed for all services, now on the market, and we predict for it an increasing popularity and usefulness, which it so well deserves.

The Spring Day and Midnight Song. By Adam Geibel, R. Frank Lehman and others. Geibel & Lehman, publishers, Philadelphia. Five cents per copy, prepaid; \$4.00 per hundred, not prepaid.

These little books are something of great need in churches to-day, as in general one has not time for all the little details that these books combine. The opening anthem in the Spring Day is spirited and eminently fitted for the occasion. "The Beautiful Song," "The Song of the King," "The Song of Triumph," "The Midnight Song," "The Song of Christmas," "O Hear the Merry Bells," "O Little Babe" and many others are composed by some of the best song writers. These books will certainly fill a long-felt want in Sunday schools.

A Reply to Professor Bourne's "The Whitman Legend." By Myron Eells, D. D. Paper, 122 pp. Price, 25 cents. Statesman Publishing Company, Walla Walla, Wash.

This is one of the numerous contributions to the seemingly endless controversy as to the part Marcus Whitman played in saving Oregon to the United States. Mr. Eells writes out of personal knowledge and after painstaking investigation. It contains valuable data in favor of the claims of the friends of Marcus Whitman, missionary to the great Northwest, and far-seeing American, to the honors of having been one of the chief instruments in saving the region known as "Oregon" from falling into the hands of the British government. It is full of interesting reference to many men and events which have become historic. It may be set down as assured, despite all denials, that Marcus Whitman, the courageous missionary and the dauntless pioneer, will continue to hold his place in the annals of our country's history as an "American of Americans." His career is a part of the romance of God's providence and man's portion in the settlement

of the wilderness of the Greater Northwest. And he is worthy of remembrance. CHARLES BLANCHARD.

Aunt Abby's Neighbors. By Annie Trumbull Slossen. Price, \$1.00. Published by Fleming H. Revell.

A delightful book of 170 pages, giving in Aunt Abby's own words her ideas on various subjects, a chapter being devoted to each. Also a pen picture of Aunt Abby herself. Some are pathetic, as Aunt Abby's heaven, but it will touch a sympathetic chord in the breasts of many readers who have had similar bereavements (and how few who have not!), and will also make heaven seem more like a home. Her chapter on sects will reveal to each reader some kindred impressions and prejudices, while the one on friendship illustrates what one often desires in a friend, but fails to give as a friend. When she tells of her tithing and of her "Scripture garden" one is filled with a desire to imitate her example, and her whole life is a sweet revelation of the Christ spirit within. A second and even a third reading does not weary one, but discloses thoughts and impulses that are helpful to the reader.

THE CHRISTMAS ANGEL.

(Continued from Page 1502.)

after William and deposited their bundles at the door of the attic, taking care to make as little noise as possible.

Kitty and Joe slept late that morning, Joe being quite tired out. His dreams were full of angels and beautiful ladies and wonderful toys, and when he opened his eyes he could scarcely realize that the bare little room was as bare as ever.

However, it did not remain so very long. Kitty soon had occasion to open the door, and there the heap of baskets and bundles met her astonished gaze.

"Joe! Joe!" she called. "Come quick! Whatever can this mean?"

Joe scrambled hastily out of bed and ran to her side.

"It's the Christmas angel!" he cried. "I knew one would come."

And sure enough, when Kitty stooped down she saw a card on which was written, "For Kitty and Joe from the Christmas angels."

The little room was soon as full as could be. There were chickens already cooked, with potatoes and jelly; there were mince pies, cake, fruit and candy, besides bread and butter and tea. There was a suit of clothes for Joe and a nice coat and hat for Kitty. As for books and toys, it had been difficult to keep Winifred and Jack from giving all they had.

It was a very happy, smiling little boy who walked up to Miss Florence that noon, as the children were about to sit down to dinner at the Mission.

"Please, Miss Florence, give my seat to some other little boy; we have a lovely dinner at home. The Christmas angel brought it," he added, his face fairly beaming.

There were no more hungry days for Joe and no such hard ones for Kitty. Miss Weston was indeed a good friend. Joe was sent to school and better work was secured for Kitty. They left the attic room for a happy home with two old people who lived in a pretty cottage, with a garden that was Kitty's delight. Tom also came in for a share of their good fortune.

And Joe still believes that the angels take special care of the little ones at Christmas time.

Evolution of the Moral Idea In Business*

*Copyright by The Interior, 1902.

By HENRY P. WILLIAMS

IT is quite likely that some persons will immediately raise a question, upon reading this title, whether or not there is any moral idea in business, other than those general principles of common honesty which are now universally recognized as essentials to any permanent business success.

We have been accustomed to regard "business" as a struggle between opposing forces; the gain in one place being a loss in another. The relationships between two business houses in the same line has been considered as warfare; its dictum has been "competition is the life of trade;" "competition" meaning "get everything you can away from the other fellow." The re-

lationship between the merchant and his public has too often been considered an illustration of David Harum's interpretation of the Golden Rule: "Do unto others as they'd like to do unto you; and do it first."

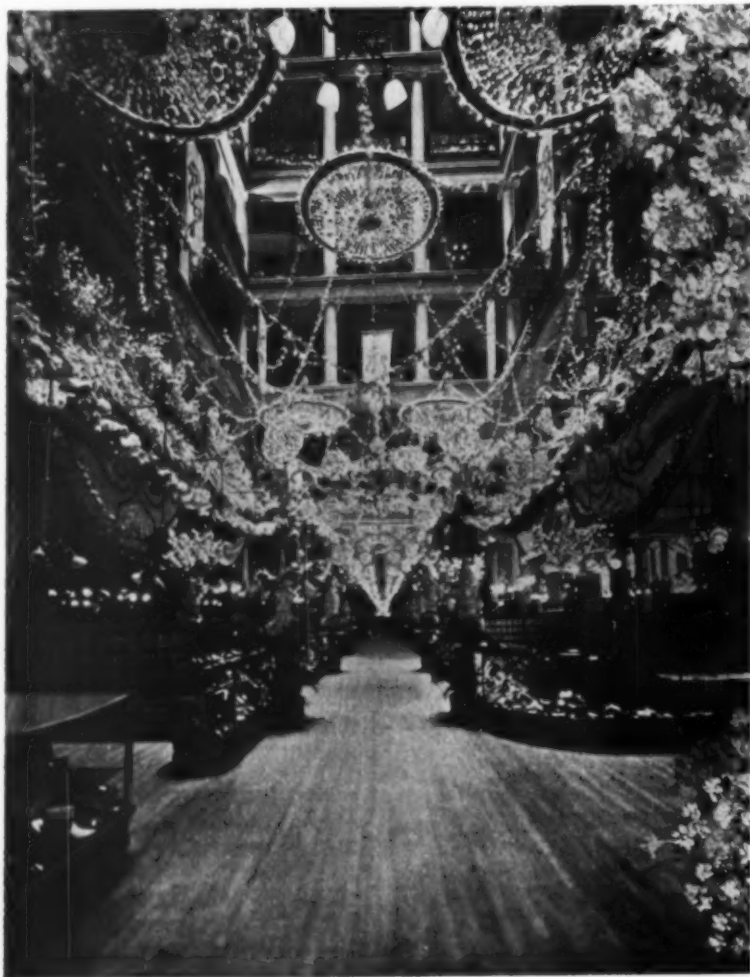
Years ago John Ruskin tried to prove that the idea that "competition is the life of trade" is a false idea; that far from being the life of trade, competition is the death of trade; that co-operation is the life of trade. Noble as the utterance was, and great-voiced as its prophet, the business world was not ready for it. Because the true field of evolution in business is not in the relations of merchant to merchant but in the relations of merchant to customer. We may expect to see more or less of bitter rivalry between mer-

chants, although that element in business life is becoming less and less pronounced; or at least less and less noticeable. But in the relations of the merchant to his public it is now possible to discover a new application of the finest moral idea; and it is the evolution of this idea, and one striking example of it that this article is devoted.

Many centuries ago the greatest of all Teachers, dealing at large with great general principles of human conduct, condensed the whole law of living into two brief and matchless statutes. "Thou shalt love God utterly; and thy neighbor as thyself;" upon these he said the whole "law and prophets" depend. In all the years since then many who have earnestly meant to live by these laws have felt compelled to admit when the domain of business was reached that "loving your neighbor" was impracticable. "Business is a war," they said. "You can't love a man while you are trying to get the best of him. The idea is morally right; it is theoretically perfect; but it won't do in business." In a few words that has been and still is in many cases the common idea of business as related to the moral idea.

The real fact is that this "theoretical idea" has been absorbed by a slow process of evolution into the business fabric; from regarding this greatest law of human association and relationship "thy neighbor as thyself" merely "morally right" the best business houses to-day are demonstrating that it is commercially right. The moral law says, "Thou shalt love thy neighbor as thyself because it is right; duty enjoins it." The commercial law says, "Thou shalt love thy neighbor as theyself because it pays; it is good business." The evolution of the moral idea has now reached a point where we may reckon with it; it is admitted, commercially.

All evolution, the scientists tell us, comes about by experience, and by necessity. It is impossible to trace in any detail the steps in the development of this moral idea in business, but some of them may be interesting. Years ago the tradesman was less concerned with getting the best of his competitors; there were few competi-



CENTER AISLE, SHOWING DECORATIONS DURING FORMAL OPENING OF MARSHALL FIELD & COMPANY'S RETAIL STORE.

tors to trouble him. His chief interest was to get the best of his customers; the David Harum idea was dominant, generally; the transaction was at the "buyer's risk," a condition of affairs still somewhat prevalent in some quarters. As competitors came in, greater efforts were made to hold the patronage of customers; but these efforts were not in the direction of giving the buyer any real advantage; the old idea was too strong for that. The arts of flattery were tried; the tradesman was obsequious, he fawned upon his customer, a suppliant for patronage; he was regarded as low in the scale of society partly because he put himself there. The character of the business dealings between the merchant and his customer did not change much; it was still a test of shrewdness and a measure of wit, a condition of things which still continues in the business world.

But gradually there came in a new idea in business; honesty, which had long been regarded the best policy, was given a larger definition; it meant something more than paying one's debts in full; it means honesty in wares as well as in methods of business; truthfulness in describing them. The merchant found that the public would do business where the assurance of honest merchandise was clear; and such a business grew large; it gathered to itself by the force of its own size; in it was exemplified the truth—"To him that hath shall be given, and he shall have more abundantly."

This larger idea of honesty in business is so commonly held now by the best business houses, that we may be inclined to wonder how it could be possible ever to hold any other idea of it. But we are not yet so far removed from the old notion, that we do not still find examples of it, even today; not in any really great business; because the old idea of business destroys all chances of greatness.

"The modern store," says one very lucid and far-seeing commercial writer, "is one which has only lately been discovered;" he might better have said "created." "The thought of a perfect man," he continues, "is very old; nevertheless examples are said to be not very common. A perfect merchant is not so difficult. A perfect store is not impossible; not even difficult. It is the easiest kind of both

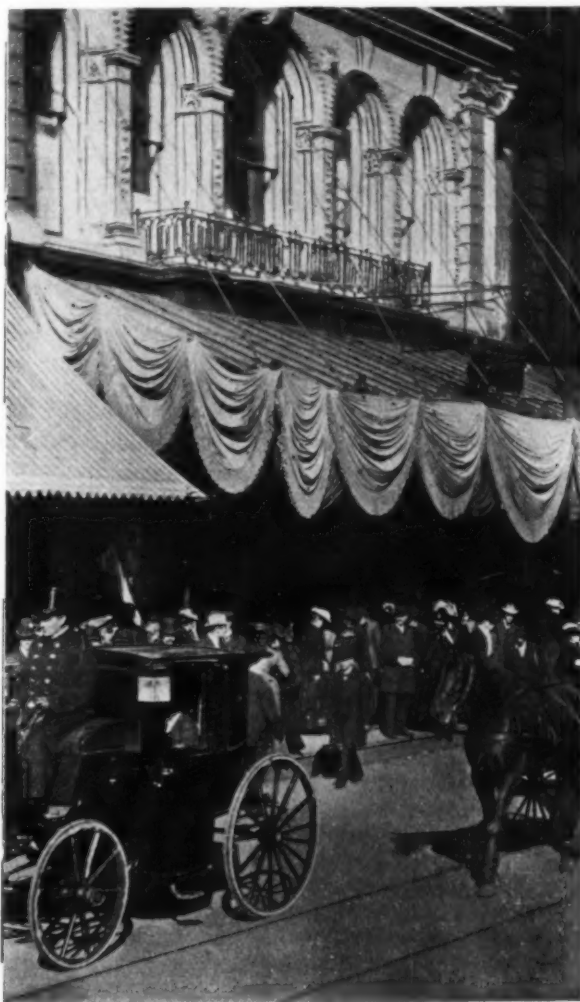
merchant to be and store to make; a merchant who puts his customer's advantage before his own systematically; and such a merchant's store.

"There is nothing new in pretending to do it; there is nothing new in doing it in many conspicuous ways; in making a show of doing it. The thought behind it is new; the thought that it pays. The thought that it pays to pretend to do it, in some ways, is not new; but the thought that it really pays to pursue a generous policy, is comparatively new. It will be a long time before the little local merchants find out the advantages of being just, and a little more than just; but as fast as they do find it out they cease to be little and local."

The difference after all is in the thing itself, not in merely the appearance of the thing; the real moral idea back of this is a fact, not an appear-

ance of fact. The public is a good business barometer after all; they know unerringly the real thing in men and in business houses, even though they may be often deceived in merchandise.

There is no lack of examples of this broad spirit of business generosity in any great city; we have them in Chicago; and one conspicuous example from them all may be cited for the purposes of this article. The great establishment of Marshall Field and Company, which has lately expanded with a great bound, into stupendous magnitude, affords an excellent illustration of the commercial value of this moral idea in business. This enterprise has grown, from modest beginnings, in less than fifty years, to be one of the greatest, perhaps the greatest, retail commercial enterprise in the world. It is easy to account for



WASHINGTON STREET ENTRANCE TO MARSHALL FIELD & COMPANY'S DURING FORMAL OPENING.



DISPLAY OF ART WARES.

this growth by saying that it is due merely to phenomenal business ability of the men who have conducted this business to success; it is easy to say that this business has attracted the great increase by its own magnitude—"to him that hath shall be given." But while these things are true elements in the greatness of the enterprise, they do not explain or account for it altogether. There is in it something more than fine business ability; something beyond the growth by the law of accretion, or the accumulation of attraction. Thousands upon thousands of people to-day do business with Marshall Field and Company with a confidence in the character and quality of the wares they sell, and the justice of the prices asked for them—a confidence which is unquestioning and unhesitating; the fact that an article of merchandise comes from Marshall Field and Company is evidence enough to thousands of people that it is a good article, worth the price. "Once get the confidence of the public," said another commercial philosopher, "and you will have no difficulty in getting their money."

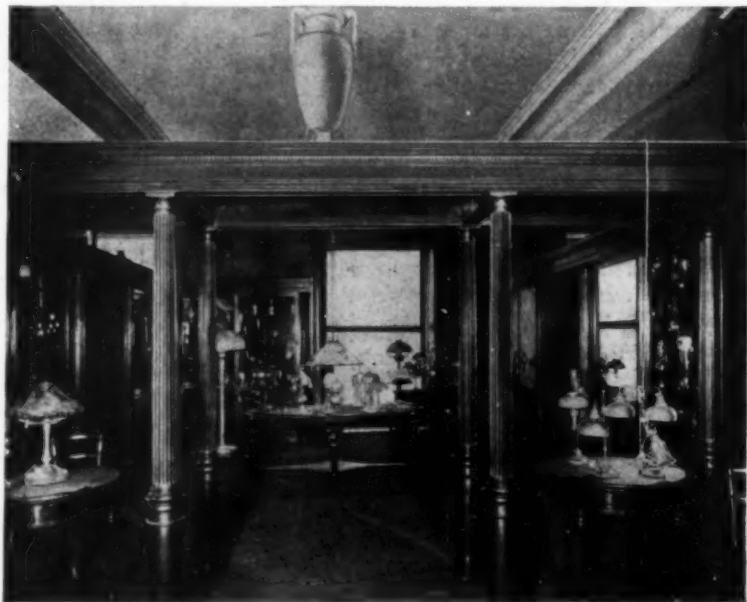
It is probable that no business house in the world has to-day such a hold upon the confidence of the buying public as this house of Marshall Field and Company. It is impossible to believe that this can come from even the most exalted and remarkable attainments in business ability on the part of the makers of this business; it is clearly a triumph of the moral idea. It seems to me beyond question that this concern had laid hold of one of the great, fundamental laws of human life

and woven it into fabric of their great commercial enterprise.

Perhaps these men have not fully realized as they have been working out the details of their great business enterprise, that this moral element has entered so decidedly into the making of its greatness; and it is quite likely that other business men, reading these lines may say: "That's all very well; a pretty theory; but you know well enough that Marshall Field and Company, like everybody else in business, are moved by purely selfish motives; they do these things you talk about because it pays to do them." As a matter of fact, while the makers of this business would probably be the

last men in the world to lay claim to any extraordinary virtue in business and would insist that the only principles by which they were governed were those of sound business prudence, foresight, honesty and truthfulness, it is undoubtedly true that they do recognize the deeper significance of the moral idea. There is no doubt that this business is actuated by something higher than merely to "make it pay." Said one of them, "I do not know that we have ever fully analyzed the moral side of it, as you have attempted to do it, we have been doing business as well as we knew how; we have tried to have such things as people wanted to buy, and would be benefited in buying; competing as well as we could with other merchants in prices and qualities; we are not philanthropists in business, nor running an eleemosynary institution, either for the public or for our employees. But we do a great many things in this business which are not for profit to us; a great many things which are merely for the pleasure or comfort of our people or patrons. There is a moral idea in the business; we are not always thinking, 'Does it pay?'" The fact that it does pay, however, is proved by the fact of the business itself; which proves the point we are seeking to make.

Of course it pays; the history of all evolution, since the dawn of creation, has been a succession of progressive



A CORNER IN THE BRIC-A-BRAC ROOM.

steps taken "because it paid." The point of interest to us is that the steps were taken. The motives may be safely left to clarify themselves; but it is only a step or two in all our conduct from the motive of expediency to the motive of righteousness. The business world made a great advance when it discovered and demonstrated to a certainty that the greatest moral idea in the world is the soundest and strongest commercial idea ever stated.

We see many illustrations of the working out of this business principle in such a store as that of Marshall Field and Company. Go into the "waiting room" provided for customers on the third floor of the new building; notice the conveniences and comforts provided there for those who come to that store; do you know that you are just as welcome there, and just as free to make use of those conveniences whether you are buying any merchandise in the store or not? Courteous attention to your needs by those in charge of this room is always instant;

everything is provided for you, and ready. If you are ill a quiet hospital room is ready to receive you, with a nurse in waiting, and with every perfect sanitary hospital appliance that might be needed; the probability is that any person suddenly stricken with illness while in this store would receive more thorough and more instant care than would be possible in one's own home.

In a hundred ways, for which the public does not pay, and is not expected to pay, the resources of this splendid establishment are placed at our disposal. If we ask why this is done we are promptly told that "it pays;" and, as a matter of course, what pays is done in every good business. These things are not unusual now in every large business establishment; probably in none so generously and munificently as at Marshall Field and Company's; it is the recognized thing. We must not permit the commercial value of this, or even the fact that there may often be merely a commercial mo-

tive back of this large treatment of "neighbors," to obscure the moral fact and value of it. It is a fine thing to do business in that way; but it a finer and better fact that it pays to do it that way.

This spirit is merely a phase of what seems the general spirit of this business. It is not simply that we shall be comfortable, and that our convenience in doing business shall be cared for; the same idea is the ruling idea in all the transactions of the business. The common idea in the public mind to-day about "Field's" is one of complete confidence and security as to the character of the wares for sale there. "The truth is all that needs to be told about our goods" seems to be the prevailing spirit. If an article is to be bought concerning which the buyer is ignorant as to qualities or other facts that should be known, one of the commonest remarks on the part of such buyers is "Let us go to 'Field's'; we know what we are getting there." A certain house-



ENTRANCE TO ART LINEN ROOM.



COLORED DRESS GOODS.

holder, wishing to purchase a number of Oriental rugs, visited this department of "Field's" with a friend as adviser. After looking at a number of pieces which seemed suitable, he was about to buy, when his friend said: "Have you looked elsewhere? Would it not be better to look around a little before deciding?"

"No," said the buyer, "I am practically ignorant of the whole subject of Oriental rugs; I know what suits me as to looks, and about what I can afford to pay; I always find it here. And while there may be other places where I might possibly do as well, there are none I feel sure where I could do any better; and I have this satisfaction; I believe exactly what they tell me here, and rest entirely content in that confidence." The same is true of all other departments.

This is undoubtedly a very marked characteristic of the trade which gathers at this store; thousands who read this are certain to give assent to it, and confess to a similar sentiment. But this is simply one more indication of the fact which is the burden of this article; the development of the moral idea in business, and the triumph of that idea. As a further indication in the same direction Marshall Field and Company offer an award of \$1.00 to any employee of theirs who makes a suggestion for the betterment of the business. In a neat little Book of Rules for employees is found a paragraph which reads thus:

"It is our desire that every detail in every portion of this business be done in the most thoroughly approved method, and to this end we invite criticisms from all employees upon any point in system, method, etc., in either their own department or elsewhere, which, in their judgment, can be bettered. For any practical suggestion—one considered worthy of adoption—the employee receives \$1.00."

This plan of improving a business is not so unusual that it should get special mention; other houses undoubtedly have similar methods; but it is of interest in its relation with the larger idea of which we are thinking. In the same connection, another quotation from this "Book of Rules" shows clearly the purpose of this house to be strictly truthful in describing merchandise. The book says:

"It is our intention that every advertisement published under our name shall be absolutely true and correct in every particular; it is further our desire that the employees of the house shall, as far as possible, become familiar with the advertisements as rapidly as they appear, so that questions asked them by customers may be intelligently answered, whether the goods are in their department or not. In order to draw many critical eyes to our advertisements we offer \$1.00 to the employee who will first call the attention to our advertising department to an error in any of our advertisements. Errors will be considered as such

When there is in any way an exaggeration.

When the price is wrong.

When a word is misspelled.

When the advertisement is grammatically incorrect or when a false statement occurs."

Now these things show a determination to make the business worthy of the confidence of the public; and it is the unmistakable spirit back of these things which has won the confidence of the public in this and in other great businesses. And it all has a bearing upon the thought which is to be kept uppermost here; that all these things are merely side lights upon the great fact that in business the finest moral idea is gradually becoming dominant.

In the case of Marshall Field and Company, I believe we are witnessing a still further step in this moral evolution. It might seem that to perfect the gain already made is enough for the present; but it seems to me that consciously or not, the evolution of the moral idea in business has advanced in this case to a still higher level. In every commercial center we see illustrations of the force of the fact that "to him that hath shall be given and he shall have more abundantly;" it seems we are now to see in Chicago, at "Field's," an illustration of a greater and better truth; one new in business, but not new in life; the highest and best truth of life, and some day to be proved the highest and best truth in business. It may be that even now we are to see the proof of it here.

This new and greater truth of business is this: "To him that giveth shall be given, and he shall have most abundantly." Not to give wares; not to give money advantage in prices; not to give conveniences and accommodations, or benefits of a material or physical sort; no charity, nor mere benevolence. Not these; they are merely on the surface; anybody can do these things; most good business men and houses do do them. But Marshall Field and Company are doing something so much more and so much better than these, that it seems like the beginning of a new era in business. The "giving" which is to count the most and "pay" the best—to be commercially right—is that merchant and employees shall give themselves to us, and to our interests; that this great, splendid, lavish supply house shall be there for us; that the thou-

sands of employes shall be rendering a service to us; that the skill and business judgment at the head shall be given for and to us. There is no doubt it will pay; it would be a great pity if it did not pay. We want it to pay; we want it true that "to him that giveth shall be given." You will find this idea not a new one at Field's, although this way of putting it may be new to them.

We shall discover one of the best

These are almost the words which one might address to his own family and servants regarding guests coming in. It is the spirit back of this which leads to such remarks as this of one woman who is quoted as saying: "They have a way of making me feel that the whole store is there for my convenience, whether I come to buy, or to return goods I don't want, or just to look around."

The best indication of the true spirit

blame, of course, but the employer still more. The whole subject attitude to the public depends on the conditions inside.

There are employed by Marshall Field and Company in the various departments and connecting activities of the retail store more than 7,000 persons. If you should stop on your way through the store some day and ask almost any one of these 7,000 what he or she thought of the store and the



LACE ROBE SECTION.

indications of it in the pages of the "Book of Rules," where we find these words:

"The greatest courtesy is required from employes in all matters relating to the business of the house, whether customers wish to purchase; to exchange merchandise or return it for credit; to inform themselves regarding an article on sale or merely to visit the different departments. Under no circumstances allow the customer to leave the house dissatisfied."

or a business is the inside spirit; what do the people who work for the house say? How do they feel about it? Be sure that their feeling towards their employers indicates the view which the public will get of the business. Go into any store where indifference and carelessness are manifested by employes; where anxiety to sell is shown; where disagreeable manner and words follow a failure to sell; such a store is wrong at the top, depend upon it; the employes are to

employer and the business you would undoubtedly find that the employe was contented; glad to be a member of the force which is doing such great work; you would find most if not all of these 7,000 intent upon doing as well as it could be done the thing set for him to do; contributing his share to the general welfare of the business; eager to serve. You would find, if you got to that point, that over it all is a corps of managers and superintendents, watchful not only that you shall be

served, but watchful as well of the interests of the people under them.

A little incident which occurred during a visit of the writer to some of the "inside works" of the store, illustrates this point. The head of a certain department, summoned from the city by sad news, was just leaving as we entered. He excused himself from an interview very politely and went out. As he passed the desks of subordinates, hands were outstretched to give a grip of sympathy; even a little

There are facilities for shower baths; and an employees' dining room, a large, pleasant, airy room where good food, well prepared, is well served, at cost; there is a hospital ward for employees, where an employee, suddenly taken ill, can be put quietly to bed for a few hours. There is evidently a determination on the part of the house to make the comfort of the employees secure, and to afford them as many pleasures and privileges as the exactions of business will permit.

ly considered by the one above him in authority.

"It has been an unwritten but well understood rule for years that an employee is always at liberty to call the manager's personal attention to his work—to his remuneration, or to his desire and ability to perform a higher grade of work and occupy a higher position—and that any act of this kind shall under no circumstances be to his prejudice.

"More and more we want intelligent,



ORIENTAL RUG SECTION.

cash boy, coming in on an errand, stopped to say "good bye," and get a hand clasp. It seems a little thing to notice, or to mention; it merely shows how the feeling of fellowship and co-operation penetrates the whole fabric.

Every clerk has an hour for rest and recreation at noon, which may be spent in the building or out of it as he may choose. Those who remain in the building find a good gymnasium for men and another for women; there are rest rooms for both sexes—a piano in the women's rooms; reading rooms and library; desks for correspondence, etc. A most interesting feature of this part of the business is the school for cash boys and younger employees. Attendance upon this school is compulsory, but most of the boys attend the school. Each boy is allowed two hours twice a week for work in the school room, where a first class teacher is employed who instructs these pupils in the common school branches, reading, spelling, grammar, geography, arithmetic; not neglecting in the principles of morality, ethics and good citizenship.

This simply bears out the idea with which we began; the clerk must feel in sympathy with the enterprise, if he or she is fully to serve the public in its behalf.

One very interesting feature of the close relationship between employer and employee at "Field's" is shown in the following "bulletin" which is one of those issued from the manager's office at stated intervals for the information and direction and encouragement of the employees. These bulletins are often the outgrowth of the regular "staff meetings," at which the department heads meet the manager for conference and discussion. This one evidently grew out of some complaint on the part of someone who felt neglected. It follows:

Notice: "It is the wish and purpose of the house that no employee, no matter how unimportant his or her position may be, shall be forgotten or lost sight of, but instead that everyone whose name is on the payroll shall be recognized as a part of this great force, and that his or her individual efforts shall be carefully and frequent-

loyal, happy, progressive employees. We propose that this great store shall be even more than ever a field for employment in which 'Merit will win'—and we desire that the possible careless temporary overlooking of any employee shall never prevent that man or woman or lad from obtaining the fair recognition which he or she has earned.

"This same spirit of 'Do unto others as you would have others do unto you' is shown by a great majority of the employees in their feelings towards the house, and we wish with this new, great development—this enormous enlargement of the store and business—that this delightful spirit between the house and its great army of splendid employees shall become stronger and stronger.

"Let therefore no one who feels forgotten or overlooked ever hesitate to call the personal attention of the manager to that fact, and he may be sure the matter will be carefully investigated."

Commenting upon this bulletin, one of the heads of the business said:

"If a clerk remains in this house three years without being promoted, something is wrong, either with the house or with the clerk, and we want to know which and what it is. If the fault is with the house, it is our duty to correct it; if the clerk has not earned promotion in three years, it is because of stupidity, inattention to duties or inefficiency in other respects, and we don't want such people. It is time that his usefulness was demonstrated, and he will have to seek employment elsewhere."

Everywhere throughout the store the spirit shown in that bulletin seems to predominate; the writer, passing through one of the departments where garments were being made, stopped beside a table at which a middle-aged woman sat, sewing. As she looked up pleasantly, I said: "How long have you been here?" "Seven years." "Do you like to be here?" "Oh, yes," with a pleasant smile, "I like it well." In another department a man who was busy as we passed, paused and looked up as we stopped beside him. "How long have you been here?" "Twenty-three years." "How do you like the house?" "Best in the world," heartily.

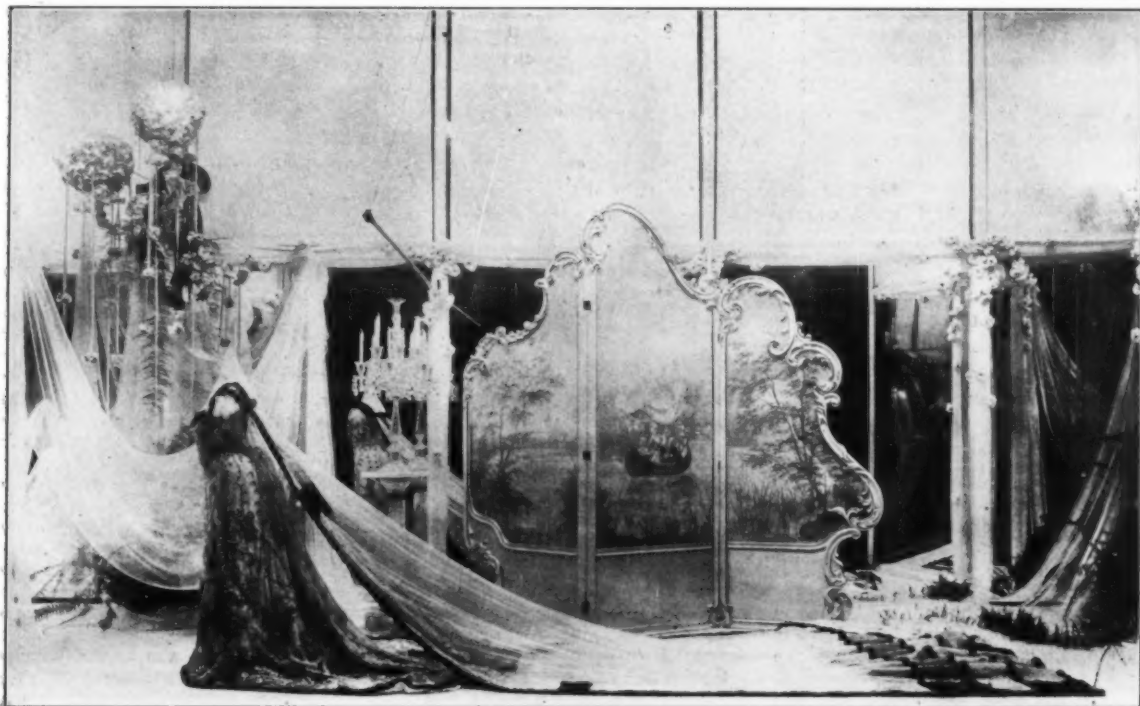
In another section of the store a pleasant-faced woman in middle life was asked about the feeling among

the employes toward the firm. "I have been here for so many years," she said, "that I am treated now with exceptional favor. I was here before most of the present members of the firm came into the business; I have been so long an employe of the house that I am a privileged character and enjoy almost as much liberty as members of the firm. No record is kept of my time; I come and go about as I please; but so far as I am concerned I like to be here and am happy and contented in my work." The spirit of co-operation seems dominant all through the whole establishment. From the manager's office there is transmitted to the heads of the various sections this larger spirit of service. Many of these heads of divisions are thoroughly filled with the idea which underlies the business. They are an inspiration to those under them, and thus the whole force feels the impulse. One of these section managers said: "I watch the people under me in my section of the store; I encourage every sign of the true spirit, every evidence that the employe is grasping our great idea; I do what I can to stimulate this spirit in the minds of my helpers in this section, and when one comes who is incapable of catching this idea, or unwilling to take it, I try to find some

one else better." It is like a great army, directed by a commander-in-chief, with division commanders under him, and captains under them, all working with a single purpose to do the best work in the best way.

It would be surprising, perhaps, if in all these thousands of employes there were not some who were not yet inspired with the meaning of the plan; on the contrary, it seems remarkable that so many of them are awake to it.

It is as if this firm had said to its employes, one and all: "Come, now, let us give our store, and, best of all, ourselves, to our customers and the public. Let us use our very best talents in buying our merchandise that they may be benefited; let us so display our wares, and so speak about and advertise them that the public shall know the real facts about them, and be able to buy with understanding; let us treat them as our guests when they come, and when they go, whether they buy our goods or not; let us charge such prices that, when they do buy, the profits of the transaction shall be mutual; theirs as well as ours; as much as ours; more than ours; let us forget, so far as we can, that we have any other interest in the transactions that are going on than to see that those who are buying are being served; are getting what they want and what they ought to have. Let us give all we can fairly give to them; our benefits as individuals and as a store will come by a natural process; we shall get large returns—"To him that giveth shall be given."



CORONATION ROBE.

Plant of the David C. Cook Publishing Co.

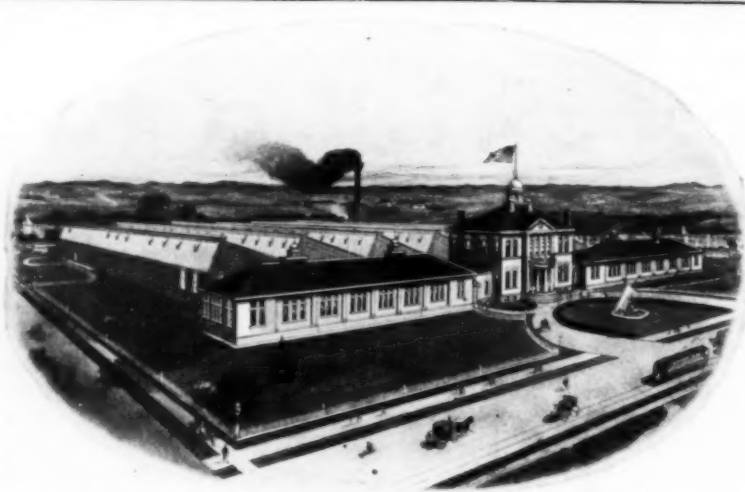
The best example of a modern printing and publishing house, one with an abundance of light and air, with room to work in and space in which to spread out, a plant where type is set, engravings are made and plates prepared under the most advantageous conditions, where modern presses and folding machines stand ready to transform white paper with lightning speed into countless thousands of publications, where mail cars await the signal to carry these papers, freighted with lessons of helpfulness and cheer, to an eager and appreciative army of readers—such, in brief, describes the wonderful shop of the David C. Cook Publishing Company, Elgin, Ill.

In the first place, the buildings occupy a plot of ground removed from the business center of the city. The grounds have an area of eight and a half acres, located on the Fox River, with beautiful views up and down the stream. The front buildings are entirely separate from those in the rear, and are connected by a covered passageway, which is securely shut off by iron doors at night as a safeguard against fire. The buildings in the rear are absolutely fireproof, being built of brick, with roofs of corrugated iron and glass supported on steel girders. All the floors are of hardwood, laid on solid beds of gravel.

The south wing of the front building is devoted exclusively to the offices. Here clerks are employed entering subscriptions for the different publications and attending to correspondence and other clerical matters. On the main floor of the center building is the superintendent's office, the reception room, and rooms for others having charge of the details of the business. In this building is also a room fitted up as an emergency hospital, where employees meeting with accidents can be properly cared for.

On the upper floor of this center building, and reached by a broad stairway, can be found the offices of the head of the business, Mr. David C. Cook, and the editors and editorial writers on the different papers published by the concern. In the other wing of the front building are the composing room and electrotpe foundry. In the former are to be seen typesetting machines and all the necessary paraphernalia of a first-class printing office. In the electrotpe foundry all machinery is made for the special work turned out by the house, including curving machines to make plates for the rotary presses.

The rear buildings are 167 feet deep by 252 feet wide, divided by fire walls into six separate rooms, and all open-



ings are protected by iron doors which are closed at night. Passing to these buildings we enter the first of the six. The room nearest the front is the carpenter shop. Adjoining this is the heater room, for warming and venti-

power. The buildings are lighted by six hundred incandescent and twenty-eight arc lamps.

The second building is devoted to the storage of stock. Most of this comes in the roll, being intended for use upon rotary presses. This stock department looks more like a paper warehouse than that of a printing establishment. Over eighty carloads of paper are delivered and pass through the establishment in one year.

One great advantage of the establishment is that everything is on one floor, and the paper received in the stockroom passes immediately to the next room adjoining, where the presses are located. In this are to be found four Kidder rotary presses built especially for the company, printing in from one to four colors on both sides of the sheet, and delivering sheets at a speed of six thousand per hour. The papers run on these machines are of the better class, and the majority are not folded as they come from the press, but are delivered flat and taken to the folding machines in the next room. In the pressroom are also to be found two new rotary Goss presses, printing in two colors on both sides of the sheet, pasting and folding complete, at a speed of eight thousand sheets, or sixteen thousand eight-page papers per hour each. Besides these presses there is a Potter flat-bed perfecter and a number of cylinder machines and small job presses for printing covers and special job work. All of the printing turned out in the establishments is for the firm, no work being done for outside parties. Adjoining the pressroom and next in order is the bindery, where the sheets are folded and



RECEPTION ROOM.

lating the plant. Next this come the engine and boiler rooms.

The power plant consists of a battery of four 80-horse power boilers, three of which furnish sufficient steam for power purposes and for heating in the coldest weather, thus leaving one boiler in reserve at all times.

There are two high-speed, 100-horse power engines, each belted to a 60-kilowatt, 250-volt dynamo, either of which is capable of furnishing light and power for the entire plant. These are worked in alternation, giving the best results by this plan.

Forty-seven motors, with an aggregate capacity of 118½ horse-power, are distributed about the plant, divided among the various departments as follows: Pressroom, 49 horse-power; binders, 12 horse-power; foundry, 17 horse-power; photo-engraving, 9 horse-power; conveyors, blowers and other miscellaneous apparatus, 3½ horse-

97.63

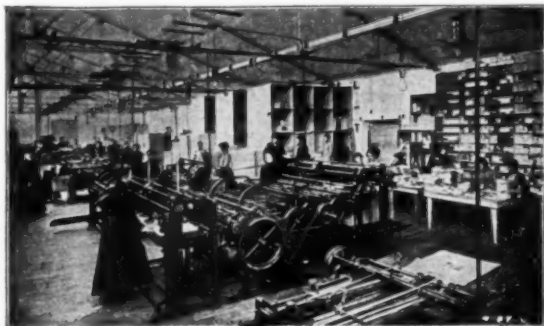
trimmed ready for the mailing room. Here are numerous automatic-feed folding machines (operated by women) which handle the immense product of

partments. The ventilating system gives a complete change of air in every room of the plant each twenty minutes. The air in all the rooms is

Entirely separate from the main establishment, so as to lessen danger from fire, can be found the photo-engraving building. This department is fitted up with all the conveniences of a first-class engraving establishment, and not only does line-work, but the very finest half-tone engraving. A corps of skilled artists is constantly employed.

One feature of the plant which can not be overlooked, especially if one happens to be there at noon-time when the big whistle blows, is Recreation Hall. This is a neat structure, located in an oak grove, and is intended for the use of employees. Lunch is served at less than cost price. A parlor organ and a set of orchestral instruments are provided, and the noon hour is a social event enjoyed by all. The beautifully shaded grove in connection with the hall has an area of about two acres, and is used as a playground.

This establishment employs none but first-class mechanics and pays high wages. No better looking and more satisfied body of people can be seen in any establishment in the country. Working under such advantage-

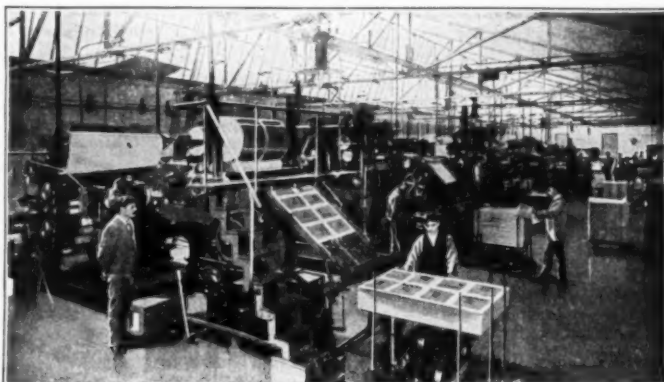


PAMPHLET BINDING.

the rotary presses in the other room and quickly prepare it for mailers. Here are also many stitching, trimming, cutting and other machines, all of modern pattern.

practically as pure and wholesome as it is out of doors.

In this plant the sewerage, drainage and plumbing system are separate and complete. Handsomely equipped toilet



PRESSROOM.

The mailroom is one of the most interesting features of the entire establishment. This is practically a post-office in itself, and has been made a postal sub-station. All second-class matter is made up and sacked by postal experts and loaded each day into a special postal car at the door.

The next room is devoted to merchandise, books, etc. The firm does a large business in this line and employs many people looking after this one branch of the business at all seasons of the year. Not only the regular publications of the firm are carried, but religious and miscellaneous books of all kinds are kept in stock.

One problem in the construction of a building of this character is the matter of heat. The pure air comes in from the outside over steam-heated coils, and is forced through these coils by means of an immense fan, then through underground ducts to all de-

and dressing rooms are provided in each department. The working rooms are large, pleasant and comfortable,

ous conditions and for such liberal employers, they are to be congratulated. It is interesting to note



CORRESPONDENCE ROOM.

are kept scrupulously clean, the litter and waste being instantly removed, and the maple floors frequently scrubbed.

that most of the employees are members of churches and that all are of good moral character—a most unusual thing in large establishments.

The business of the David C. Cook Publishing Company was established about twenty-six years ago in Chicago, and the plant was moved to Elgin about twenty years ago. It at first occupied quarters on the river in the heart of Elgin, but the business grew to such proportions that it was found necessary to build the present plant. The company has a branch house in Chicago, at 36 Washington street, and one in New York, at 146

Fifth avenue. The firm publishes six weekly and twenty quarterly publications for Sunday school use, all interdenominational in character. These circulate all over the world wherever the English language is spoken. More than two and one-half million pounds of white paper are used in their production every year. The firm has made great strides in printing its publications on rotary presses in colors.

Mr. David C. Cook, the head of the establishment, is a man of great energy, and is probably better and more favorably known than any other publisher of religious literature in the world. He is a practical Sunday-school worker and is in close sympathy with the feelings and wants of the rising generation. Mr. Cook is a kind-hearted employer, and commands the esteem and respect of his large force of operatives.

The Pioneer Publisher of Literature for Sunday Schools.

By Charles A. Blanchard, President Wheaton College.

There must be a Columbus for every great advance made among men. Morse gave us a new world in the recording telegraph. Edison opened another in the telephone. Gutenberg sailed all seas in the discovery of the art of printing. Robert Raikes won his immortality in the invention of the Sabbath school, and David C. Cook has made the world his debtor by furnishing useful helps for these schools at reasonable rates.

He was born in East Worcester, New York, in 1850. As a child he was greatly interested in the Sunday school. Since his boyhood he has been a member of an evangelical church, and an active worker in the church, Sunday school and temperance cause.

At the age of seventeen he was assigned as teacher of his first class, in Ward's Rolling Mills Sunday school, in Chicago. Soon afterwards he offered his services as teacher in Milwaukee Avenue Mission and Wicker Park Sunday schools, and for four years following was most of the time teaching in two or three schools each Sabbath.

In the fall of 1871, the better to do this work, he left his home for work among the poor and neglected, and, with three other young men whom he had persuaded to co-operate with him, gave all spare moments to visitation, relief and mission work, conducting neighborhood prayer meetings, providing for sick and distressed, and otherwise helping where help was needed.

During the winter following he organized and superintended his first Sunday school, "Everybody's Mission." Afterwards a lot was leased and a building erected for the school. With an attendance of 350 to 450, and with-



DAVID C. COOK.

out aid from any church or society, he maintained his school for a period of five years and until the churches were able largely to occupy the field. Besides "Everybody's Mission," he started and superintended the North Avenue Mission, Lake View Mission, and Lake View Union Sunday school in Chicago, the Grace Sunday school in Elgin, besides several smaller schools. Much of the time for ten years he superintended two schools, and some of the time three schools, each Sabbath. Mr. Cook is at present superintendent of the First M. E. Sunday school at Elgin, the membership of which he has built up to over 900.

It is to the members of his schools that he is indebted for whatever he has done to improve Sunday school literature, for his education in that line was gained there. His first paper, called "Our Sunday-school Paper" was published for his own schools. His first lesson help, called "Our Lesson Book," was prepared for

use alone in the two schools which he managed at that time. The rapidity with which his publications gained a market when once known showed how carefully he had studied the needs of pupils and teachers. As a publisher he has relied entirely upon the merits of his publications, unlike most of the publishers in this line, who work under the auspices of some church or society and depend upon this constituency to secure patronage. When he commenced publishing, Sunday school literature was very much higher than now, and perhaps the most startling thing he did was to put his price much lower than others were then asking. As circulation warranted he made it a rule to reduce prices still lower or to improve the publications, or both. While this pleased his patrons, it greatly annoyed other publishers, some of whom are said to have resented this cutting in on their trade in a manner hardly justifiable among religious business houses.

It is twenty-six years since he issued his first publication for the Sunday schools, and they are now the widest known, if not the most generally used, of any, having a large circulation among schools of all evangelical denominations. He employs regularly ten associate editors, all of whom are able, earnest Christian men and women, and connected with various evangelical churches; besides over one hundred writers, representing some of the best talent in the land.

As one interested in the great Sunday school movement, it is a pleasure to write these lines of introduction for one who has been a personal friend for many years, and who has, as I believe, accomplished a great and blessed work for the Sunday school world.

THE CHRISTIAN CENTURYA WEEKLY RELIGIOUS, LITERARY & NEWS MAGAZINE
PUBLISHED BY**The Christian Century Co.**

358 Dearborn St., Chicago

Entered at Chicago Post Office as Second
Class Matter, February 28, 1902.**Subscriptions—**Are payable in advance and begin at any time.
Terms, \$1.50 a year. Arrearage rate after 90 days
\$2.00. Foreign subscription \$1.00 extra.**Expirations—**The label on the paper shows the month to which
your subscription is paid. List is revised once a
month and change of date on label is the receipt
for remittance on subscription account.**Discontinuances—**All subscriptions are considered permanent and
are not discontinued at expiration of time paid
for without request of subscriber. Paper is con-
tinued until all arrearages are paid.**Change of Address—**In ordering change of address be sure to give the
old as well as the new. If the paper does not
reach you regularly, notify us at once.**Remittances—**Should be sent by draft or money order payable
to THE CHRISTIAN CENTURY COMPANY. Do not
send local checks or full credit cannot be given,
as we have to pay exchange charges.**Advertising—**Nothing but clean business and reliable firms ad-
vertised. Rates given on application.**Communications—**Articles for publication should not exceed one
thousand words and should be in our office one
week previous to date of paper in which they are
to appear. News letters should be condensed as
much as possible. News items are solicited and
should be sent in promptly.**NOTES AND
PERSONALS**

Christmas gift.

This is another of our magazine
numbers.E. A. Orr is doing a splendid work at
Sioux Falls, S. D. He is delivering a
series of special Sunday evening ad-
dresses. All departments of church
work very active.Send in your orders for the Bible
school quarterly.T. H. Blemis, pastor of the Church
Street church, Jacksonville, Fla., was
recently given a great surprise by the
members of the congregation. The oc-
casion was his birthday.F. D. Ferrall is assisting J. M. Hoff-
mann in a meeting at Boone, Iowa.
Twenty-one by confession and 13 by
letter. Bro. Hoffmann has done a
great work at Boone.W. D. McCulley continues in the
good work at Salisbury, Mo. Five con-
fessions recently.E. W. Yocum reports four additions
at Ox Bow, Neb.One addition at Murphysboro, Ill.
Harry E. Tucker, pastor.If you like The Christian Century
ask some of your friends to send in
their subscriptions with your own.The meeting at Central church, Dal-
las, Texas, conducted by Wilson and
Kendal, continued 53 days, with 146
additions. M. M. Davis is pastor and
is much loved by the church.A call has been extended to W. D.
Van Voorhis to take charge of the In-
diana Avenue Mission at South Bend,
Ind. He has accepted and will begin
work Jan. 1st. Bro. Van Voorhis will
spend a part of his time at Chicago
University, preaching every Sunday at
the mission.Geo. L. Peters, Mound City, Mo.,
writes: "We recently held a union
meeting with the M. E. churches North
and South and the Presbyterian
church, resulting in an ingathering of
over 400. We have received by bap-
tism 94, otherwise 18, a total of 112
not previously reported."Clarence Mitchell is prospering with
the work at Wellsville, N. Y. One ad-
dition Nov. 30th.Grant E. Pike is doing good work
with church at Sweet Water, Texas.
Five additions.The Christian Century wishes its
readers a Merry Christmas.The Leon, Iowa, meeting, in which
the pastor, H. H. Hubbell, was assist-
ed by Singing Evangelist T. S. Hand-
saker and wife of New Sharon, Iowa,
closed with 38 additions.Clarence Elagner, singing evangel-
ist, is assisting J. R. Charlton in a
meeting at Caney, Kas. Thirty-two ad-
ditions to date.A. R. Hunt held a four-weeks' meet-
ing at Savannah, Mo., with 11 ad-
ditions.We appreciate the many kind words
we have received from our readers
complimenting our Thanksgiving mag-
azine number. We have tried to
make the Christmas number a little
better. If you think so, or if you do
not let us hear from you.J. E. Lynn has closed a splendid
meeting at West Side church, Spring-
field, Ill. He was assisted by H. A.
Northcutt. There were 36 additions.
The church now has 300 members and
the Sunday school enrolls 400.B. S. Ferrall reports one addition at
Watseka, Ill.Sunday schools desiring fifty copies
of fine minion type New Testaments
free should write us for particulars.L. H. Stine reports nine additions
since Nov. 1 at Lawrenceville, Ill.N. G. Jacks has just closed a meet-
ing at Commerce, Texas, with 47 ad-
ditions, 23 baptisms. Prof. S. D. Sim-
ons led the singing.R. Tibbs Maxey has just held a short
meeting with home forces at De Witt,
Iowa. Ten baptisms and five by let-
ter.Cecil J. Armstrong, after a year's
supply at Winchester, Ky., now be-
comes the permanent pastor at large
increase of salary.There have been fourteen accessions
to the First Christian church, South
Bend, Ind., during the past three
weeks. Nine of them have been by
confession and baptism.The four weeks' meeting at Webster
City, Ia., resulted in 62 additions. H.
F. Burns, pastor, and V. E. Redenour,
singer.The new church house at Ingersol,
Okla., is completed and as soon as
seats can be placed will be ready to
dedicate. F. D. Wharton is the pastor.Joseph Gaylor, evangelist for South-
west Missouri, reports 31 additions at
Sparta. Nineteen confessions.If your Sunday school needs fifty
or one hundred excellent new song
books you can get them free by writ-
ing The Christian Century for partic-
ulars.**OLD FOGY KNEW.**

Experience Teaches People.

"My parents considered coffee sim-
ply a harmless beverage for old and
young, so when a mere baby I com-
menced to drink it, and when I
reached womanhood, found myself
troubled with nervousness, headache
and an irritable temper and to obtain
relief I drank more and more coffee,
thus adding fuel to the fire.I grew worse until life was one
black night of pain. My nerves were
shattered, body wrecked with suffer-
ing, my stomach gave out and utterly
refused to digest the most simple
foods, and finally I lay for weeks
starving and longing for food, but un-
able to eat more than just enough to
keep me alive.While in this state my next door
neighbor brought in a fragrant cup
that I supposed was some new grade
of coffee, and although I had suffered
so terribly from its effects, the tempta-
tion was too strong to resist, and I
drank it with relish. I noticed it had
a rich, agreeable taste, and I drank it
without distress. She repeated the
kindness two or three mornings.I began to congratulate myself that
it was not coffee that hurt me after
all. I was assuring my friend of this
one day when she astonished me by
saying that I was not drinking coffee,
but a pure food drink called Postum
Food Coffee, made from nourishing
grain for building up the system and
nerves instead of tearing them down.I then began to drink Postum regu-
larly, and to get well slowly but sure-
ly. To-day I am a strong, hearty wom-
an; my nervous system is entirely re-
built and with a reserve force of
strength in time of need; I sleep well
and awake refreshed and feel bright
for each day's task, with no indiges-
tion or stomach trouble, and a good,
strong active brain ready for any men-
tal strain or toll. There is no doubt
on earth that coffee nearly killed me.A friend of mine was obliged to re-
sign her position as school teacher,
because of extreme nervousness
caused by coffee drinking. I induced
her to use Postum in place of coffee,
and at the end of four months she be-
gan teaching again, her nervousness
gone and feeling and looking ten years
younger; her sallow complexion hav-
ing become a beautiful, healthy
bloom." Name given by Postum Co.,
Battle Creek, Mich.

Levi Marshall of Hannibal, Mo., says: "Three of the best books on my table are 'Philosophy of the Christian Religion,' 'Jesus' Way' and 'Brooks by the Traveler's Way.' Mr. Marshall knows a good book when he reads it.

W. E. Harlow, pastor Central church, Springfield, Mo., is in a fine meeting with home forces. Twenty-four added, making a total of 157 in nine months.

C. H. White, field secretary of Church Extension, spent Sunday, Nov. 23, with M. L. Sorey, pastor at Arkansas City, Kas. Six hundred dollars were raised in cash and pledges for Church Extension.

J. H. Hardin is to begin his work as New England evangelist about the first of the year. This means a forward move of our cause in the East and the brethren are to be congratulated on securing him.

The mission church at Vincennes, Ind., is completed. It cost \$900.

We have already received a number of letters making inquiries in regard to the Travel Culture club. At this rate the club will soon be formed. The trip to Palestine with Mr. Willitt as a guide will be great opportunity.

We have one thousand copies of fine New Testaments which we will sell in lots of fifty or one hundred at ten cents each.

The Church Extension Board received two gifts last week on the annuity plan, one of \$1,000 and another for \$200. The board has received nearly \$16,000 of new money since October 1st.

If you want to make your pastor a Christmas gift worth twenty dollars without any expense and only a little pleasant work write us for particulars.

We have a great treat for our readers. Judge Charles J. Scofield, one of the leading jurists in the state of Illinois, has written an intensely interesting story which will be run serially in The Christian Century beginning in January.

Life comes before growth. The soldier must enlist before he can serve. In vain, directions how to keep the fire ever burning on the altar, if first it be not kindled. No religion can be genuine, no goodness can be constant and lasting, that springs not, as its primary source, from faith in Jesus Christ. To know Christ as my Savior—to come with all my guilt and weakness to him in whom trembling penitence never fails to find a friend—to cast myself at his feet in whom all that is sublime in Divine holiness is softened, though not obscured, by all that is beautiful in human tenderness; and, believing in that love stronger than death, which, for me, and such as me, drained the cup of untold sorrows, and bore without a murmur the bitter curse of sin, to trust my soul for time and eternity into his hands—this is the beginning of true religion.—Principal John Caird, D. D.

CHICAGO DEPARTMENT

The Austin Church Dedication.

Sunday, Dec. 14, was a happy day for the Austin Christian church. Under the leadership of their pastor, Geo. A. Campbell, they have come into possession of a beautiful house of worship, and on Sunday, Dec. 14th, held the opening service in their new church home. The house was crowded with the best people of Austin, and the pastors of the Austin churches were there taking part in the services. The pastor, Geo. A. Campbell, was master of ceremonies, and everything was done "decently and in order." The singing by the congregation was "with the spirit and with the understanding" and a quartette rendered two fine anthems. The sermon was preached by Dr. H. L. Willett and was a splendid statement of the plea of the Disciples of Christ from the confession of Peter, "Thou art the Christ, the Son of the Living God." The audience was composed largely of the members of the various churches of Austin—Baptist, Presbyterian, Methodist—and Prof. Willett's plea for the union of Christians seemed to deeply impress them. Personally the writer was delighted with the address. He has never heard from any of our preachers a better, broader, braver statement of our position. Prof. Willett had just delivered a series of lectures on Christian themes in the Austin Methodist church which was largely attended by members of the various churches, and the people were there in large numbers on Sunday afternoon listening to his address on the plea of the Disciples. It was a fine opportunity for setting forth who we are and what we propose to do and in the judgment of the writer Dr. Willett made the wisest possible use of this opportunity. There was not one note of compromise in his sermon. All along the line the standard was held aloft, and as he urged in strong, brave words the union of the scattered people of God for the conquest of the world for Christ as the supreme need of the church for the twentieth century it seemed to the writer that no one could have failed to be impressed with the thought that the Disciples of Christ had come to the kingdom for such a time as this.

After the sermon the money raising was put in charge of Bro. C. G. Kindred, pastor of the Englewood Christian church. He proved himself to be the right man in the right place. "Happy Cal" was never happier than on that occasion. The audience was happy, too, and gave "hilariously"—the kind of giving the Lord loves. Fifteen hundred dollars were needed to clear off the indebtedness and eighteen hundred dollars were raised. After a

a brief prayer of dedication by the writer the doxology was sung, the benediction pronounced and the happy occasion ended.

J. W. Allen.

Douglas Park.

The attractive sign just placed upon our building supplies a long-felt want.

The offering for the C. W. B. M. will amount to about \$5.

The C. E. Society has elected the following officers for the year 1903: President, Wm. Drenk; vice president, C. R. Osborne; secretary, M. Moore; corresponding secretary, Grace Hintze; treasurer, Ida Ellis; junior superintendent, Mrs. Richardson; delegate to C. E. Union, Rot Tapley; alternate, Jessie Williamson.

Englewood.

Bro. Kindred gave us one of his helpful sermons Sunday morning, which made us feel our need of a closer walk with God.

The Sunday school is busy preparing for the Christmas exercises, to be given Tuesday evening, Dec. 23d, and which we hope will be enjoyed by the older members as well as the children.

GLASS OF WATER Upset Her.

People that don't know about food should never be allowed to feed persons with weak stomachs.

A little over a year ago a young woman who lives in Mercer, Me., had an attack of scarlet fever, and when convalescent was permitted to eat anything she wanted. Indiscriminate feeding soon put her back in bed with severe stomach trouble and inflammation of the kidneys.

"There I stayed," she says, "three months, with my stomach in such condition that I could take only a few teaspoonfuls of milk or beef juice at a time. Finally Grape-Nuts was brought to my attention and I asked my doctor if I might eat. He said, 'yes,' and I commenced at once.

The food did me good from the start and I was soon out of bed and entirely recovered from the stomach trouble. I have gained ten pounds since my recovery, and am able to do all household duties, some days sitting down only long enough to eat my meals. I can eat anything that one ought to eat, but I still continue to eat Grape-Nuts at breakfast and supper and like it better every day.

Considering that a year ago I could stand only a short time and that a glass of water seemed 'so heavy,' I am fully satisfied that Grape-Nuts has been everything to me and my return to good health is due solely to it.

I have told several friends having nervous or stomach trouble what Grape-Nuts did for me and in every case they speak highly of the food." Name given by Postum Co., Battle Creek, Mich.

Last Wednesday evening, after prayer meeting, the annual business meeting of the church was held and the following additional deacons were elected: Lee Knight, J. H. Trenton, N. C. Hammond, Geo. A. Meek; trustee, H. A. Timmins; Sunday school superintendent, Dr. Clark Orr; clerk, Miss C. B. Pahn.

Orin Stanford, Dr. Clark Orr, Charles McCune, Ormsby Pettet and Sisters Knight and Mackey were appointed to arrange for the farewell reception to be tendered to Bro. and Sister Bert Shaw, who sail for China in January, where they will devote their lives to the cause of Christ. We will miss our sweet singer, Sister Lillian Shaw, but we know that God has need of her sweet consecrated voice in China.

Dec. 15, '02.

H. T.

Jackson Boulevard.

A number of our Society of Christian Endeavor attended the C. E. delegate meeting at the Y. M. C. A. on Tuesday night.

On Thursday evening occurred the monthly business meeting and annual election of officers of our C. E. Society.

Our Sunday services were all well attended and interesting.

Bro. Lloyd Newcomer was present and assisted in the evening services.

The evening sermon on the subject, "What Think Ye of Christ, Whose Son Is He?" was an excellent one.

In response to the gospel invitation three young ladies came, one to confess her faith in Christ and two to take membership with us.

Metropolitan.

The past week has been a very good one for us. Our prayer meeting was very interesting and helpful to all and one lady made the good confession.

Bro. Scoville entertained class 38 at his rooms on Oakley boulevard last Tuesday evening. A very pleasant evening was spent listening to comic reading, music and playing games, which had been prepared for.

Mrs. Etta Goode Heacock, whose father has been preaching for the past 21 years in St. Joseph, Mo., sang for us at our Sunday services. We are certainly glad to have such a noted singer assist us in our music and will always remember her.

Our C. E. Society is having very interesting meetings and they are well attended by the members. Prof. De Loas Smith, who has been with Bro. Scoville in many of his large meetings, has charge of our music, and the choir has shown wonderful progress under his leadership.

C. E. S.

North Side.

The North Side church is rejoicing over the good fortune in securing Bro. Bruce Brown for our pastor. Bro. Brown is now pastor of the Central church, Denver, Colo., and will come

to Chicago just as soon as his successor for that church can be secured.

The C. W. B. M. had charge of the morning services of Dec. 7, and presented the work of this great organization to our church in a very interesting manner. The special collection amounted to about \$6.75. Bro. Harry Wagner preached a very helpful sermon in the evening.

Invitations have been issued to the marriage of Miss Rena Myers to Mr. Clyde N. Danforth. The ceremony will be held at the church, Dec. 23, at 7:30 p. m., with Bro. Geo. F. Hall officiating.

Our Sunday school Christmas entertainment will be held Friday, Dec. 26, 8 p. m. Miss Vesta Marrs and Miss Hattie Goodale are the consecrated workers who have this in charge.

Bro. H. B. Robison of the University of Chicago preached for us at both services last Sunday. His sermons were very much enjoyed by all.

C. W.

Hyde Park.

As a result of the canvass recently made by the Hyde Park and Kenwood churches and the Woodlawn Sunday schools, a large number of "lost" Disciples have been discovered. An effort is now being made to re-enlist such persons.

Rev. Jenkin Lloyd Jones of all Souls' church delivered an address last Sunday evening on "Church Union." An effort is being made through these addresses to bring before the congregation some of the modern movements for social betterment.

On next Sunday evening Mr. L. W. Messer, of the Central Young Men's Christian Association, will speak upon the theme, "City Life—Its Perils and Safeguards."

The ladies are preparing for a bazaar and supper to be given next Saturday.

A Remarkable Sunday School Hymn Book.

The Grace Methodist Episcopal Sunday school of Wilmington, Delaware, recently appointed a committee of five persons to select a new hymn book. The committee decided among themselves that each one would examine a number of books, and at the end of two weeks time a report was to be made, stating which book had been selected by each member. Strange to say, when they met, each one had selected a book entitled, "Uplifted Voices," and each had acted independently of the others. It is needless to say that this book was adopted by the school and four hundred copies purchased.

An examination copy of this remarkable book will be sent on receipt of thirty cents; money to be refunded if the book is returned within one week. \$25 per 100. Free specimen pages can be obtained by addressing the publishers, Geibel & Lehman, 1022 Arch street, Philadelphia, Pa.

THE CHRISTIAN CITIZEN.



Oliver W. Stewart.

By the very nature of his profession the Christian is bound to exalt Jesus Christ. He must lift him up before the world. This rule does not apply in any less degree as to his citizenship. If the Christian is bound to acknowledge

and glorify Jesus Christ in his home, so is he bound to acknowledge and glorify him at the polls. If he confesses the sway of Jesus Christ over him in business, so must he confess the authority of Jesus Christ over him in the caucus. Jesus has nowhere stipulated that he excused his followers from loyal service at any time. It is nowhere written in divine revelation that an individual sworn to the service of God in all good things, finds in his relationship to his government an exception. The Christian citizen cannot deny that he must honor Jesus Christ in his citizenship.

This would present nothing awkward or embarrassing if all men who are in politics were actuated by the same high motives and aspirations. It happens, however, when he enters politics that the Christian citizen discovers other men working for things too often confessed to be wrong, who persist in associating themselves with him. In the political arena he will find political parties very often governed by men who care nothing for the triumph of Jesus Christ, at least so far as politics is concerned. Even yet there would be nothing to embarrass him if he could make up his mind that he belongs first to Jesus Christ—indeed, that he belongs entirely to Jesus Christ. Too often, however, the Christian citizen is a man with a deep love for a political party. He loves it, perhaps, for the good it has done, or that he thinks it has done, or if for nothing else for the good that he thinks it would do if it could get a fair chance. He is sometimes actuated by hatred of other parties which he wishes to defeat. The problem then before him is how to increase the voting strength of his own party and decrease the voting strength of others. At this point unscrupulous men come forward, professing themselves willing to support his party if it does not bear down too hard on their evil deeds. If it opposes them, they will oppose it. It is at this particular point that many a Christian man has surrendered. He surrendered wishing that his party were in position to do right, but giving his consent that it do wrong in order

to get the votes by which to defeat another party.

It needs no argument to make it plain that the Christian citizen engaged in this kind of business has lost the battle for his Lord and for the right. He has cheapened his religion and himself. A Christian man has no right to support a bad party for the doing of a bad thing. He has no right to allow himself to choose between two evil things. If two evil parties present themselves, it is the business of a Christian man to create a third party that is not evil, and proceed to choose that and win with it. It must be a clear proposition that with good men united for the right, and bad men divided, victory would be easy. I believe good men can win any time when united, even against bad men united. It would be doubly easy to win when the bad were divided.

The license of the liquor traffic is wrong. To take money from the business and in exchange for that money consent that it may exist, even though it agrees to submit to certain regulations, is sinful and wrong. For a party to stand for such policy is wrong. For an individual to support a party that stands for such policy is wrong. The demand of the hour is for a Christian manhood that is big enough and brave enough either to make political parties do right or to build a political party that will.

Oliver W. Stewart.

What most resembles the half of a cheese? A. The other half.

A Living Picture.

The little boy who has been taught the lesson of deep breathing and who stands proudly before his father with his chest expanded, with the glow of health in his cheeks and the sparkle of life in his eye, is a living picture of the growing manhood, which our country needs. The foundation of strength and vigor must be laid in early childhood. A watchful eye should be kept by parents over their children during their tender years. Every little irregularity that shows itself in the functional activities of its organs should be corrected at once. Not by the use of drastic and often times dangerous drugs, but by a mild and reliable family medicine. Dr. Peter's Blood Vitalizer is especially adapted for this purpose. It can be administered to the delicate infant with absolute safety. It is pleasant to take, mild in action and certain in results. It should find a place in every family medicine chest. I have been rightly termed "the mother's friend." Dr. Peter's Blood Vitalizer is not for sale in drug stores. It is delivered to the people direct by special agents in its purest and freshest condition. For further particulars address Dr. Peter Fahrney, 112-114 South Hoyne avenue, Chicago, Ill.

All mothers & daughters should receive Mrs. Fahrney's Blood Vitalizer. For a free copy of this paper

Correspondence

The Call to the New Crusade.



"We have lifted up the flag of Christian Conquest. Upon it we have placed the blood-red Cross of Christ and the message of the living God to living men. Let all the truly Christian forces

of the world unite for the new crusade. Our business is not to hesitate nor falter, but to fight and to keep on fighting until the world is won and Christ rules supreme in every land and every heart."—Rev. S. M. Johnson.

Dedication at Salina, Kan.

Yesterday, Nov. 30th, was a day of rejoicing for us. The first cause of our rejoicing was the rededication of our house of worship, after spending over three thousand dollars in enlargement and other improvements. The addition increases the seating capacity by one-half. The new part is cut off from the old by high-rolling partitions, and is divided up by a system of rods and curtains for individual Sunday school class rooms. We have no debt.

Our second cause of rejoicing was the privilege of having Bro. J. H. Garrison with us to preach the dedicatory sermon. He brought us good things from his treasure house, both morning and evening.

Our third cause for rejoicing was a union communion service at 3 o'clock, in which a number of the pastors and members of other churches of the city participated. It was not difficult to recognize the presence of the Master at our feast. It was a high privilege to witness the joy and Christian unity manifested. Is not a union communion service another cord that God has placed in our hand, to draw his children closer together?

Seven baptisms and three otherwise since last report.

David H. Shields.



The Conquest crusade has been taken up in Canada, and especially in Nova Scotia, where the work is being introduced by the officers

of the International Sunday School association.

A Great Victory.

The American Christian Missionary Society sent W. J. Wright to Greenpoint, Brooklyn, N. Y., to assist Jos. Keavil in a series of meetings at that mission. Bro. Wright, with the help of God, did such effective service that there were 56 additions to the church, which is the largest number that ever united with one of our New York city churches during a protracted meeting. The outcome is that the church has taken on new life, and looks to the future with larger hopes of growth and victory still to come. It shows that the simple gospel of the New Testament can win in the East, and even in the cities of the East.

Benj. L. Smith,

Cor. Sec., Y. M. C. A. Bldg., Cincinnati, Ohio.



The Rev. Eugene P. Dunlap of Siam is one of the leaders in mission work in that country. He has translated the "Creed of Christian Patriotism" in Siamese, and

it is being used with effect among the young men of Bangkok, where the crossed-flag emblem is being worn.

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back, is also convincing proof that the kidneys and bladder are out of order.

What to Do.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, fulfills every wish in curing rheumatism, pain in the back, kidney, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in the Christian Century. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

3.32

518.7

Resolutions.

Adopted by the International Convention of the Disciples of Christ at Omaha, Neb., Oct. 22, 1902. (Over 7,000 delegates.)

"Your committee to formulate an acceptance of the Christian Conquest flag would report



as follows:

1. We gratefully accept the splendid flag presented by Rev. S. M. Johnson, and heartily endorse the grand idea for which it stands.

2. We feel that the design, a red cross on a white corner and the stirring motto on the blue ground, 'By this sign conquer,' is most appropriate and inspiring.

3. The flag means victory through union, co-operation and loyalty, and as it is already being gladly and enthusiastically adopted by other religious bodies, we rejoice to fall into line under one banner, with increased devotion to our Master.

4. Believing in the right use of symbols and banners, we appeal to our brethren and to the entire household of faith to welcome and adopt the Christian Conquest flag and to cultivate the spirit of aggressive loyalty to Jesus Christ which it represents, with the hope that the blended sentiments of religion and patriotism will hasten the day when all God's people are one, with not only one flag, but 'one Lord, one faith, one baptism, one God and Father of all,' and ultimate victory through blessed unity." (Unanimously adopted.)

Eureka College Notes.

Dr. Lule Rynhart, a returned missionary from Tibet, told a most thrilling story of her life and work in that country to the student body at chapel a few weeks ago. While here she also made a special address at the Christian church. She has a wonderful message and tells it in a thrilling way.

A second number of our lecture course was given a few evenings ago by Rev. Bayless Welbourne. His subject was wireless telegraphy. He told of the victory of mind over space in a scientific and a professional manner. The lecture course is a success this year from every stand point.

Prof. Jones recently preached for the church at La Harpe, Ill.

The Y. W. C. A. sent several delegates to the convention of the association at Champaign last month. The following girls attended: Ella Ewing, Daveda de Guibert, Edna Houser, Marie Jackson, Fern Strand, Rachel Danegfield, Cora Coriellie, Jessie Snively

and the president, Myrtle Fisher.

The week of prayer was observed by our Y. M. C. A., at which time special addresses were given by members of the faculty.

The Prohibition Alliance, with which a goodly number of our boys are connected, is in good condition, and meeting once each month.

Bro. A. W. Taylor, the new pastor of the Christian church, is conducting a series of meetings. There have been a number of conversions, some of whom are students. Bro. Taylor is popular in the college circles.

There is a class of boys and girls making a study of missions. The class meets once a week at Lidas Wood under the direction of Prof. Jones. Some of these students have already volunteered to be missionaries and others will doubtless do likewise.

There have been four classes in Bible study organized by the Y. M. C. A. These studies are aside from the regu-

A WONDERFUL STORY.

Autobiography of Booker T. Washington More Interesting Than Fiction—An Inspiration.

The autobiography of Booker T. Washington, entitled "The Story of My Life and Work," has probably received as much comment from the American press, and especially religious publications, as any volume of the last quarter century.

Mr. Washington is a man whose personality is perhaps as unique as that of President Roosevelt, and his personal experiences have been so remarkable that his book, which partakes of much of his rugged philosophy, is at once interesting and instructive, and its influence is decidedly helpful.

Of obscure birth, reared under most discouraging conditions, Mr. Washington overcame his handicap, battled against adversity until he secured his education, gave to his race the benefit of his experience, and founded an institution that is probably more helpful to his people than any philanthropy ever bestowed upon it. In Mr. Washington's book, the announcement of which appears elsewhere in this publication, personal experiences are told in a way that removes every thought of egotism one might look for, and makes the story a stimulating help to every one who reads it.

J. L. Nichols & Company, who are the sole owners of the rights to publish "The Story of My Life and Work," are offering the readers of this paper the privilege of returning the volume and getting their money back if not thoroughly satisfied with the investment. So fair a proposition merits the endorsement of this publication, and we have pleasure in recommending it.

THE OLD RELIABLE

ROYAL



BAKING POWDER

Absolutely Pure

THERE IS NO SUBSTITUTE

lar work in college and give opportunity for many who do not take the work in schools.

A basket-ball team has been organized by J. L. McBean and will play Normal this month and Peoria Polytechnic after holidays.

There are no examinations this year before holidays as heretofore. The college year is now divided into semesters.

The Eureka-Canton debate will occur some time this month at Canton, Mo. H. H. Peters, J. A. Serena and A. Mendenhall compose the team for Eureka.

B. L. Wray.

Dedication at Landes, Ill.

On Lord's day, Dec. 7th, it was my joy to meet with the brethren at Landes, Ill., and dedicate their new house of worship. To the joy of all more than money enough was raised to pay all their indebtedness.

The cause of primitive Christianity in that part of the state needs several preachers to locate there and to lovingly preach the old gospel.

The fields are white, ready for the reapers, and we believe that faithful preachers could reap a rich harvest of souls. Our visit was an exceedingly pleasant one. May the good Father in heaven abundantly bless the church at Landes.

Wabash, Ind. L. L. Carpenter.

How can you ask a doctor of divinity in one word to play a violin? A. Fiddle-dee-dee.



The Conquest crusade has recently found its way to Germany, where the crossed flag pin may now be seen, worn by students from the United States.

Montana Notes.

The executive committee of the Montana Christian Association met in Butte, Dec. 1st, and called O. E. Hamilton of Weldon, Ia., to the work of state evangelist of Montana. He, with J. W. Lindrum, singer, of Audubon, Ia., will begin work at Bozeman Jan. 4th. From Bozeman they go to Great Falls and from Great Falls to Helena. These two brethren come to Montana highly recommended and we believe they will accomplish much good in this promising field. Our churches are all active and prosperous in this state.

W. M. Jordan dedicated the new church building at Augusta, October 26th.

E. H. Russell of Missoula recently closed a meeting at Hamilton with 25 additions.

R. M. Dungan of Hamilton held a good meeting at Whitehall in October. The church at Bozeman, with O. F. McHargue, pastor, has received 91 new members in the past year.

The church at Butte has arranged for a series of evangelistic meetings, to begin January 4th, with Frank Minnick of Anaconda as preacher.

The writer preached his first anniversary sermon in Butte November 30. Thirty-five have been added to the church in the year. On the other hand we have lost 26 by death and removal to other parts. Over \$1,000 have been paid on the church's indebtedness and more than \$1,700 secured in pledges for the same purpose. On the whole we have had a good year and the outlook for the church was never brighter.

A. L. Chapman,
Butte, Mont.

Dec. 8, 1902.



Some time ago one of our missionaries in Tung Chow, China, noticed a wealthy Chinaman wearing the Christian Conquest pin. When asked as to its meaning, he gave a very clear reply and stated that he wore it to show his sympathy for Christianity, and that he believed that a Christian morality was the only basis for the government and life of China.

An Easy Way to Make Money.

85
I have made \$560 in 30 days selling Dish-Washers. I did my housework at the same time. I don't canvass. People come and send for the Dish-washers. I handle the Mound City Dish-washer. It is the best on the market. It is lovely to sell. It washes and dries the dishes perfectly in two minutes. Every lady who sees it wants one. I will devote all my future time to the business and expect to clear \$4,000 this year. Any intelligent person can do as well as I have done. Write for particulars to the Mound City Dish-Washer Co., St. Louis, Mo.

Mrs. W. B.

Ministerial Relief.

At the late general conference of the M. E. church South it was determined to raise five millions of dollars for superannuated minister and other benevolent purposes, and the following statement, taken from the Globe-Democrat of the 12th inst., shows what they are doing. If they can do that why cannot we?

Fund for Aged M. E. Ministers.

(Associated Press Dispatch.)

Natchez, Miss., Dec. 12.—Rev. A. F. Watkins, secretary of the Mississippi conference, who is field agent of the endowment fund for the superannuated, having been appointed at the general conference in Texas last May, stated in an interview to-day that he has attended seventeen conferences since his appointment as field agent. His collections for the fund since his appointment aggregate \$116,000, which is an average of \$1,000 per day. At this rate Dr. Watkins says he will raise more than the full amount of \$5,000,000 in fourteen years. He secured \$9,000 at the North Carolina conference. The Methodist preachers, he says, are contributing very liberally to the fund.

After reading the above, knowing what the old preachers in the Christian church have done for you, you will certainly send a large contribution to Howard Cole, 120 E. Market street, Indianapolis, Ind., for them.

J. B. Cleey, Cor. Sec.

ONTARIO.

The College of the Disciples at St. Thomas has the largest enrollment in its history. President Fowler and his co-laborers deserve great credit for their earnest work and persistent effort in face of difficulties, but little understood by a man on the outside.

S. B. Culp, pastor of the London church, is in a meeting with home forces. Twenty-five baptisms to date. Bro. Culp is a missionary pastor. That means consecrated work for the Master.

W. C. McDougall and the St. Thomas church are happy. Persons who were "out" at the former minister are back at work again and everything is as lovely as the morning sun. Paul is not the only man who has had to deal with "babes." However, it is the inevitable tendency of babes to grow into men and women, who put away childish things. And that is good.

E. S. De Miller, provincial evangelist, has just closed a meeting in Hamilton. There were fourteen baptisms. Bro. De Miller hails from Columbus, O., but he is now of our party and doing good work.

Theo. A. Johnson.
Poplar Hill, Ontario.

Some one commending Phillip of Macedon for drinking freely. "That," said Demosthenes, "is a good quality in a sponge, but not in a king."

The Crown of Patience.

The crown of patience cannot be received where there is no suffering. If thou refuseth to suffer, thou refuseth to be crowned; but if thou wishest to be crowned, thou must fight manfully and suffer patiently. Without labor none can obtain rest, and without contending there can be no conquest.—Thomas a Kempis.

As to the Rum Habit.

You have heard many a boastful man say, "I take a drink whenever I want to." But that is not the trouble. It is the chap who takes a drink when he doesn't want to who is throwing himself to the dogs and depriving his family of bread. And the cursed fool calls it being a "good fellow."

Cancer Cured by Anointing With Oil.

A combination of soothing and balmy oils has been discovered which readily cure all forms of cancer and tumor. It is safe and sure and may be used at home without pain or disfigurement. Readers should write for free book to the originators, whose Home Office address is Dr. D. M. Bye Co., Drawer 505, Indianapolis, Ind.

Mary E. Tufts, a faithful Missouri Disciple of Christ, has just given our National Benevolent Association \$300 on the annuity plan. While we have recently received several larger annuities, we welcome these smaller sums and wish to assure Disciples everywhere of slender means that they have an absolutely safe investment in the annuity bonds of the Benevolent Association, and also that their money is doing great good under Christ in caring for sacred orphanhood and saintly age. All wishing to engage in this ministry address the general secretary, Geo. L. Snively, 903 Aubert avenue, St. Louis.

The Year Book is now in the hands of the printer. We desire all preachers who have changed their addresses since the first of December, or who are contemplating change of address within the next thirty days, to write us at once of the new address, so that it can be inserted in the Year Book. Very prompt attention must be given to this matter if the names are inserted, as the Year Book will be printed before the close of this month. Benj. L. Smith, corresponding secretary, Y. M. C. A. bldg., Cincinnati, Ohio.

WE WANT TO SEND

Free and prepaid to any reader of the Christian Century a bottle of Vernal Saw Palmetto Berry Wine. Only one dose a day perfect cures indigestion, constipation, kidney, bladder and prostate to stand.

Write now to Vernal Remedy Company, Buffalo, N. Y.

The Genuine Saw Palmetto Berry Wine is made only by the Vernal Remedy Co., Buffalo, N. Y.

A GREATER GOLCONDA

By LEE S. OVITT

THE MINE of the Golconda Consolidated Gold Mines Company is producing, and it is being enlarged, both in its workings and its equipment. Because of these things, a brief recitation of its possibilities is worth reading.

The properties of this Company comprise eighty-five acres of lode claims. In addition to these there is a large number of quartz and placer claims. These valuable lands are out in the Cracker Creek Mining District, in Eastern Oregon. A wonderful district, too. But, of course, most people have heard of it in a way. For example, there is the North Pole mine and the Eureka and Excelsior—neighbors of the Golconda, and wonderfully rich mines. The men who put their money into those properties never had to worry about whether they would get the interest on their mortgages, nor did they scan the papers eagerly every day to see what stocks were up and what were down. To be sure, stockholders in a mine of this magnitude—or of any size—cannot say just what their dividends will be. That would be prophetic, and prophecy and hard common sense don't go hand in hand.

The Golconda group lies six miles north of Sumpter, Baker county, Oregon. Bourne, the nearest town, is but one mile distant. This property is located between East and Silver Creeks and adjoins the great Columbia, North Pole, "E & E," and the Cracker-Oregon group that brought out such high-grade ore this past summer.

During the time that the Golconda mine was the property of English & Son, of Danville, Ill., there were some 5,000 feet of workings driven, a twenty-stamp mill installed, and the mine put on an earning basis. The power used is electrical, generated by water power.

As a private property the Golconda was all that could be asked for—but its vast body of wealth was scarcely tapped! Now, under the management of the Golconda Consolidated Gold Mines Company, the wealth of the mine—established wealth, too—is to be brought out. To the person not engaged in mining or conversant with mining, it seems an easy matter to make a good mine better. But stop. There is the equipment. Think of installing new hoisting machinery! It takes money—lots of money. And, then, there must be men put to work driving tunnels, sinking shafts and taking out the ore. But it is not the wages of the men that counts. Sometimes the rock is hard—just as it is in the Golconda—and it is slow work, even with the best machinery. It takes three shifts of men. It takes dynamite, powder, equipment. And all those things come high. But it is worth it! Why should a rich property like the Golconda not be developed?

The mill on the Golconda property has been running continuously since July 6th. However, only ten stamps are in



LEE S. OVITT

operation. While the ore was being worked from the stopings from the old tunnels, there was practically no waste rock to hoist. It was ore then. And it would be all ore now if the ore bodies were being worked. Again, to work these would mean to keep the mill down to twenty stamps and the Company down to that earning capacity. That is the reason that these new tunnels are being driven. In driving them, all the rock has to be taken out. It can't stay in the tunnel, surely! So the little hoist has to take it all to the top. Some of this rock is from the vein—some isn't. Thus, some is ore and some is waste. Because of this waste, the hoist cannot keep the mill busy.

No demonstration could be simpler. Nor could anything be more evident than the fact that, when these tunnels are driven, the ore bodies to be stoped will be practically limitless.

All people are not miners. Therefore, all people don't know what these mining terms mean. To stope, for instance, is to take out the ore above a tunnel. If a vein is 1,000 or perhaps 2,000 feet deep, it is impossible to dig right straight down and get the length of this vein. Tunnels are run at different depths, or "levels," and then the ore is stoped from this vein. Now, the Golconda property will be ready to stope from these new tunnels when the plant has been enlarged sufficiently to treat more ore. Of course, the most important thing now is a new hoist—a big hoist of great capacity. That has been ordered. The new boilers necessary to meet the new demand for power are in.

That looks like business and it is business!

When the present Company took hold of the property it decided, upon expert examination, that the rich ore shoot of the Golconda mine pitched strongly to the north. No new work was attempted above the 200-foot level. On the fifth level a drift was run north for 215 feet. The values were small but increased as the work progressed. From this point a cross-cut was driven west 60 feet. This intersected the West vein.

The third level was continued north on the East vein and

422.79

61.05

483.8

passed through an ore shoot running in gold from \$4 to \$60 a ton. This last tunnel was 158 feet in its extension. At the face of this drift a cross-cut was run west 30 feet and disclosed a shoot of ore assaying as high as \$100 per ton. On this shoot the workmen drifted north about 100 feet, and these workings were in ore the entire distance. From this point a drift was run east 30 feet, passing through two feet of ore running \$14 per ton. North of the shaft—from which this work is being done—a drift was driven 60 feet on this third level, and from this point a raise was started to cut the rich ore shoot encountered on the second level.

This raise is 80 feet high and connects with an intermediate drift 20 feet below the second level. The ore shoot was encountered, as expected, and five feet of ore for the mill is being stoped from it. An old cross-cut was opened to the east of this level and a drift, in good ore, is being run south on the East vein.

A rich shoot of ore was also encountered on the second level, in the bottom of the South drift. A winze was started here and was sunk to a depth of 20 feet on very rich ore. A drift 35 feet south and 42 feet north was also run, and from the latter a winze of 10 feet was sunk. Had the hoist been sufficiently large to take out the ore and rock, the work would have been continued at this point. However, lacking these facilities, the old North drift on the East vein was retimbered for a distance of 75 feet north of the cross-cut and 35 feet further north another winze was started, being sunk 28 feet in rich ore. A drift was run 39 feet north and wonderfully rich ore was encountered the entire distance. The raise from the third level, as mentioned, connects here. At this level a raise was also started for the purpose of getting into the old stope opened by the former owners. The stope had caved in and the ground was in a dangerous condition. This raise was started on the East vein 10 feet north of the cross-cut, and has been continued to a height of 44 feet. South from this point the ore has been stoped for 70 feet. The face of this drift, across the entire six feet, assays \$64 per ton. This is above the old workings, and these rich values will no doubt continue to the surface. Work on the 100-foot level has also been started to drift for this ore shoot.

On the first level, 160 feet south of the shaft on the East vein, a stope has been opened 55 feet in length. This ore body is eight feet wide and a good milling ore. On the tunnel level, 235 feet south of the shaft, a cross-cut was started east, and at 23 feet from the main drift a shoot of ore was struck assaying as high as \$200 per ton. A drift 105 feet in length was run on this shoot, and the ore was high grade all the way. Stoping is now being done on this ore. After continuing the cross-cut for 27 feet east, the East vein was struck, cutting an ore body eight feet wide and of good values. A drift 46 feet in length was run on this vein, and at present stoping is being done 21 feet above the tunnel level with the same values inhering. At the bottom of a winze between the tunnel level and the first level a cross-cut has been run, encountering, at a distance of 21 feet, the same ore body encountered in the tunnel level. This ore assays from \$8 to \$100 in gold per ton. Raising is being done on this ore shoot and a height of 40 feet has been attained. Continuing the

cross-cut 52 feet farther east the East vein was struck, as contemplated. The same ore found in the tunnel and first levels was encountered here, which insures a continuous stope between these two levels. After the tunnel level and on the West vein, about 20,000 cubic feet of good milling ore has been stoped.

Prospecting was done on the second level, a drift being run south 82 feet on the hanging wall. At this point a cross-cut was driven to the foot-wall. Another drift was driven for 54 feet north on the same vein, showing more good ore. Upon the installation of the new hoisting machinery, the work to the north on the 300 and 500-foot levels will be taken up.

As reading matter, this long description is far from entertaining. As financial matter, it is a tale worth repeating. It shows what has actually been done since the Golconda Consolidated Gold Mines Company began operations. It demonstrates, too, that the former owners did not reach the vast ore bodies that this mine contains.

In the face of this fact, is the one that the richest specimen ore the country ever produced came from this mine!

The ore already blocked out is sufficient to keep twenty stamps busy for eighteen months—and below this are levels not yet touched—levels that contain enough ore to run a sixty-stamp mill for years without number!

Between the East, West and intermediate veins are bodies of low grade ore. What this ore will average is not possible to say, but the high grade value of the ore blocked out is known.

Two thousand cords of wood are being delivered from the timber properties of the Company. This wood will furnish ample fuel for the new hoist, and with the completion of this new hoist will come the full running capacity of the mill.

Not only has wood for fuel been cut, but timbers for the mine are on the property. This will meet the purposes of development for at least a year. All water rights and rights-of-way on Silver Creek have been paid for, covering a distance of two miles from and above the power station. The 7,000 feet of steel pipe that furnished the water power has been increased by 900 feet, giving the mill fully 60 feet more of head. This is an increase of about 25 horse power over the old 120 horse power plant. A Pelton motor generates this power into electricity and from this source comes the entire motive power of the plant—with the exception of the hoist and air compressor, which are run by steam.

It is the intention—in fact, one of the purposes—of this Company to forestall forty more stamps, making this one of the biggest producers in Oregon. It is not what a mine has in it that makes it valuable, but what can be taken out of it that counts!

The Golconda property is rich—it is one of the richest in the country, but that great wealth has so far been tied up. It has been latent. Inert wealth does no man good. True, this mine may be a rich legacy for posterity, but the people now living are the ones to get the worth out of it—or as much worth as they can get in that time.

Right on this great truth hangs the purpose of the Golconda Consolidated Gold Mines Company. Incorporated under the laws of Arizona, its stock is exempt from assessments. Capi-

talized at \$3,000,000, it can pay, on par, a good percentage from its earnings. The mine to-day represents tangible worth. No prospect, that. It may be visited, looked over, investigated. It is not a mere ledge, not an outcropping, but a big mine among big mines; and hence it must be put on a paying basis. It is being put on that basis. Think of that development work—that prosaic recitation of tunnels and shafts and stopes! That means money invested—not spent. It means money put into service where it will produce the standard of all values—GOLD!

Were one's money to be invested where it might bring returns, then it would be a chance. The one great requisite of an investment is the safety of the capital. That is paramount to all else. If a man or woman puts money into anything whatsoever, there must be an assurance as absolute as evidence can be that the invested capital is safe.

To treasure that money is to hold it—cripple it. It is as wise for an athlete to remain in bed for fear that he will use the strength he now has. He must invest that strength before he gains more strength. Even money spent for fuel and food and lodging is capital invested, because it enables the individual to gain strength and health and thereby earn more. So should the saving and purpose of all money be that of investment. There is a system of waste and repair to the financial world just as there is in the human body. To pay no heed to the repair is to foster the waste.

It is the duty of every man and woman who earns money to earn as much as possible, and the achievement of the Twentieth Century brain is investment.

And what has all this to do with the great Golconda?

The Golconda Consolidated Gold Mines Company is developing. Development costs money. The investor supplies

that money. The result is that all the other equipment of this mine not yet purchased will soon be bought. The mine will earn as soon as it gets its new hoist in. That is ordered. Now, this mine should have a mill three times as large as the present one, so that all the ore the new hoist is capable of bringing to the surface may be treated—may be turned into gold.

But the stock of the Golconda is temporarily on the market. It is one of the few opportunities of the small investor—or of the large investor. This stock will be closed soon, but that time is the future and the great Golconda deals only with the now!

This is the story of a wonderfully rich mine. It is not the history of the mine. History is tradition and modern people have not time for folklore. It is not what it was or will be, but what it is NOW!

As the Fiscal Agent of the Company I have great confidence in this mine. If I didn't have I would not recommend its stock to any one. Nor is my confidence enthusiastic or erratic. It is cool confidence backed by the facts that make the Golconda a subject worth studying as an investment.

To the names of the Managers and Directors as given on this page, I commend you. Were they not the people they are, the Golconda would still be a great mine. With them it is A GREATER GOLCONDA.

LEE S. OVITT,

300-314 Merrill Building, Milwaukee, Wis.

Boston, Mass., Board of Trade Building.

Pittsburg, Pa., 722 Penn Building.

St. Louis, Mo., 223 Odd Fellows Building.

New York City, 322 Stewart Bldg., B'way and Chambers St.

GOLCONDA CONSOLIDATED GOLD MINES COMPANY

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Vice President.....HON. T. C. TAYLOR, Pendleton, Oregon
Secretary.....JAMES A. HOWARD, Pendleton, Oregon
Treasurer.....CHARLES S. JACKSON, Pendleton, Oregon

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.....Pendleton, Oregon
HON. J. H. ROBBINS, President First National Bank of
.....Sumpter, Sumpter, Oregon
JAMES A. HOWARD, Broker and Financial Agent.....
.....Pendleton, Oregon
CHARLES S. JACKSON, "East Oregonian".....Pendleton, Oregon
HON. T. C. TAYLOR, Hardware Merchant and Ex-President
.....Oregon State Senate.....Pendleton, Oregon

ATTORNEYS FOR THE COMPANY

COL. JAMES H. RALEY.....Pendleton, Oregon
HON. T. G. HAILEY.....Pendleton, Oregon

ADVISORY COUNSEL

N. C. RICHARDS, Esq.....Sumpter, Oregon

GENERAL MANAGER

J. H. ROBBINS.....Sumpter, Oregon
RESIDENT AGENT FOR TERRITORY OF ARIZONA.
HON. ISAAC G. STODDARD.....Secretary of State

DEPOSITORIES

First National Bank of Pendleton.....Pendleton, Oregon
First Bank of Sumpter.....Sumpter, Oregon

COMPANY'S OFFICES

Principal Office, PENDLETON, OREGON
Principal Office in the Territory of Arizona, Phoenix,
Maricopa County.
Mine Office, at Golconda Mine, Baker County, Oregon.
Mine Address: SUMPTER, OREGON.

GLANCE AT THE GLOBE.

An American legation will be built in Peking, to cost \$60,000.

Through trains from Paris to Peking are to be running early in 1904.

Japan will spend \$82,500,000 on her navy during a period of ten years.

A number of Boer officers have offered their services to Great Britain in Somaliland.

The dissenting Catholics in the Philippines have inaugurated their church at Manila.

Sir Frank Green, who was lord mayor of London in 1900-1, is dead. He was born in 1835.

Jules Cambon, the former ambassador of France to the United States, has sailed for Havre.

The last section of the British imperial Pacific cable was laid at the Fiji Islands on the 30th ult.

Mrs. U. S. Grant, widow of the former President, died at her home in Washington of heart failure.

John W. Ela, president of the Chicago Civil Service Reform League, died in Philadelphia this week.

Christian Socialists elected twenty-three out of twenty-four members to the lower house of the Austrian diet.

The effort to secure a recommittal of the bill for the Morgan London "tube" lines was defeated in the House of Commons.

Professor MacAlister in a report to the Palestine Exploration Fund describes the finding of the ancient Canaanite city of Gezer.

Walter Wellman, writing from Dublin, says the Irish people are united for self-government, but do not seek separation from Great Britain.

Wheat gets the help of large export purchasers at the seaboard; and of unsettled weather in Argentina. Corn, oats and provisions higher.

William E. Curtis says the awarding of the contract for transporting troops and supplies to the Philippines is certain to stir up a big controversy.

Senator Hoar presented to the Senate an amendment to the immigration bill providing that the wives and children of aliens who have declared their intentions of becoming citizens shall be admitted without tax or fee.

The choice of a successor to Dr. Parker at the City Temple, London, seems to lie between Rev. R. J. Campbell of Brighton and Dr. Frank Wakeley Gunsaulus of Chicago.

A small congress of princesses, just held at Cassel, voted to join the newly organized society of German princely women for the elevation and promotion of social morality.

The ninety-ninth anniversary of the formal transfer of the Louisiana Territory to the United States at New Orleans, will be celebrated by the world's fair officials in St. Louis Dec. 20.

Increasing pressure is being brought on the German government with a view to opening the frontiers to the importation of foreign animals and a relaxation of the regulations to exclude meat imports.

John Mitchell, president of the United Mine Workers of the United States had a remarkable reception in Spring Valley. His speech Monday was cautious. He said strikes could and should be avoided.

Advices from St. Petersburg indicate that cholera is decreasing in the Amur districts and other infected districts. There has been only one fatal case of suspected plague at Odessa since October 21.

Ambassador Choate, accompanied by his wife and daughter and his secretary, William Woodward, are on their way to Egypt. He will travel by way of Brindisi, Athens and Constantinople, and thence up the Nile.

Dr. Newell Dwight Hillis, in preaching the convocation sermon at the University of Chicago Tuesday, scored the parents who leave the spiritual training of the children to Sunday schools in no uncertain terms.

The Federation of Churches and Christian Workers met in Chicago Monday of this week and planned for a simultaneous series of meetings in the Chicago churches. Nearly three hundred evangelical preachers were present.

Lieutenant De Faramond, naval attache of the French embassy, has presented to the President, on behalf of President Loubet of France, and as a personal gift from him, a copy of "Annual of the French Navy." The book is a handsome specimen of French workmanship.

"In the industrial progress made by the United States during recent years there has been no more conspicuous feature

than the growth of agriculture," says Secretary of Agriculture James Wilson in his annual report to the President. He gives figures, mainly taken from the last census, to prove his statement.

Siemens and Halske, after extensive experiments with Professor Pupin's long-distance telephone invention, have acquired his patents for Europe, and intend to connect all the great centers. The experiments have shown that with the Pupin wire a message is plainly audible to a person standing over ten yards from an ordinary receiver.

From the Guatemalan coast the Pacific Mail steamer City of Sydney brings the news that the deaths resulting from the recent eruption of Santa Maria volcano number about 3,000.

Senator Hale has introduced a bill in Congress fixing the age for admission to the naval academy between the age of seventeen and twenty years. The present limit is fifteen and twenty-one years.

The late Thomas B. Reed was eulogized at a special meeting of the Hamilton Club in Chicago. Senator-elect George Dixon presided and the speakers were United States Judges W. H. Seaman and C. C. Kohlsaat, County Judge Carter, Alexander Revell and Robert S. Iles.

The amount of fixed capital invested in agriculture is about \$20,000,000,000, or four times the amount invested in manufactures. More than half of the people of the United States live on farms, and more than a third of all the people engaged in gainful occupations work on farms. In one year the products of American farms have reached an aggregate value of nearly \$5,000,000,000.

While preachers are preaching the gospel of peace our war ships are increasing. The monthly construction report of the navy shows rapid progress is being made on four of the armored cruisers, Pennsylvania, West Virginia, Colorado and Maryland. The sixteen torpedo boat destroyers are now all completed and ready for trial or delivered, except Hopkins, Hull, Lawrence and MacDonough.

All printing establishments in Turkey, according to a new law just passed, may have only one door, and that opening on the street. Windows must be covered with close-meshed wire netting, so that no papers can be handed through. A statement must be made a year in advance of the amount of ink required, which will be supplied by the state. A specimen of everything printed is to be kept, and must be shown at any time to a police inspector on pain of a fine.

There is at least one lighthouse in the world that is not placed on any mariner's chart. It is away out on the Arizona desert, and marks the spot where a well supplies pure, fresh water to travelers. It is the only place where water may be had for forty-five miles to the eastward and for at least thirty miles in any other direction. The "house" consists of a tall cottonwood pole, to the top of which a lantern is hoisted every night. The light can be seen for miles across the plain.

Last week the new Pacific cable was landed and spliced. Lucile Gage officiated. It was a pity that an innocent child only eleven years old should have been required to break a bottle of champagne in dedicating the cable to the memory of John W. Mackay and saying, "May it always carry messages of peace." When will the cultured people of a so-called Christian nation give up pagan customs? We rejoice in the laying of the cable. We denounce its christening with champagne.

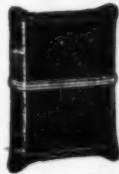
Julius O. Schlotterbeck, who is about to publish the details of his discoveries of seven new poisons, three of which he found in the Allegheny vine, two in the calandine poppy and two in the Japanese calandine, is one of the most distinguished of American botanists and pharmacognosticians in the country. At 35 he has already won honorary degrees from foreign universities. He is a native of Ann Arbor, Mich., a graduate of the University of Michigan and at present assistant professor of pharmacognosics.

"Brightest and best of the sons of the morning!
Down on our darkness and lend us thine aid;
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid."

"The time draws near the birth of Christ;
The moon is hid; the night is still;
The Christmas bells from hill to hill
Answer each other in the mist."

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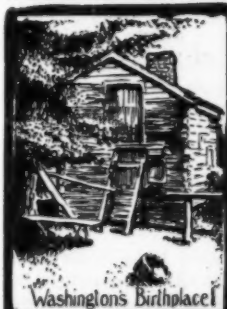
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FROM LIBERTY, MISSOURI.

Beginning Nov. 17, I preached two weeks at Excelsior Springs, Mo., to fine, attentive audiences. The church was fortunate in securing as its pastor last summer Bro. J. P. Davis. Following his leadership they renovated and thoroughly refitted the church house from furnace to roof. His labors have had an equally good effect on the membership as on the meeting house. They have taken on a good degree of new life and the outside public is turning with interest to Bro. Davis' ministry. Excelsior Springs has within a decade sprung into national and even international fame as a watering place and health resort. Thousands flock there both winter and summer to drink of the waters. The grave and the gay both come, and the conditions growing out of the transient character of the population, and the evil introduced by the pleasure-seekers, make it difficult to prosecute regular lines of Christian work effectively. A friend told me a story that may apply to many places. The story runs that on a certain spring morning the devil was noticed to be packing up for a journey. His associates asked him whither bound. He replied: "Take care of things here and in general in the world. I will not return till fall. Meantime my address will be the watering places of America, where I will be very busy during the season."

In spite of the untoward conditions the church at Excelsior Springs grows gradually. It has in its membership some of the truest and best men and women on the earth. I predict for them more rapid growth, now that their house is practically new, and they have a pastor located with them for full time. My next meeting will be at Emporia, Kansas, beginning first Sunday of January.

J. H. Hardin.

Liberty, Mo.



Where in all history has there been a movement that has spread so rapidly and widely as this new flag movement? Originating but little more than a year ago, it has now girdled the world, and the flag and emblem are to-day more generally accepted and used than any other emblem of the Christian religion. Such an acceptance surely indicates the divine spirit's working and the inherent excellence of the idea itself.

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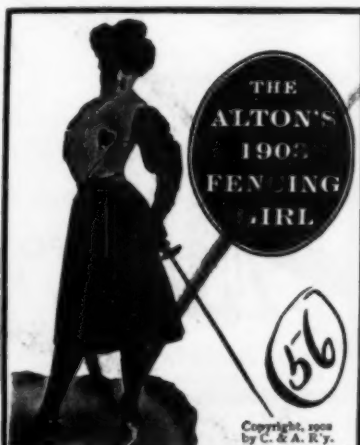
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Drunkenness is nothing else but a voluntary madness.—Seneca.

Which was the largest island before Australia was discovered? A. Australia.



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NEW YORK.

The New York Christian Missionary society is planning for an aggressive evangelistic campaign this year. New York is one of the greatest fields in America. There are more unsaved people and more people not reached by our plea for primitive Christianity in this state than in any two others.

The Second church of Brooklyn, John L. Keevil, pastor, is in a fine meeting. Forty-two accessions and fine interest reported, with J. W. Wright as evangelist.

The 169th Street church, New York, expects to begin the erection of a new church building in the spring. S. T. Willis, pastor.

The First church of Brooklyn held a harvest home service the first of the month. The congregation was asked to give \$600, and with true Disciple generosity they gave \$750 instead. Some of the rest of us would like to experience Bro. M. E. Harlan's feelings at such a surprise.

The First church, New York, B. Q. Denham, pastor, reports \$1,100 raised for all missionary purposes during the year.

Our work is going on at a good rate in Buffalo. Bro. E. O. Tilburn of Tonawanda has just closed a meeting with the Forest Avenue church. Bro. Tilburn will also hold a meeting with Wharton of Niagara Falls in January.

The Richmond and Jefferson Avenue churches, Buffalo are advancing under their new pastors, J. H. Philpott and J. M. Rudy, respectively. Bro. Rudy will inaugurate an all-week's roll call and fellowship meeting Dec. 1. Bro. Philpott reports \$1,800 raised for missionary purposes at Richmond avenue this year.

The Wellsville church, Clarence E. Mitchell, pastor, reports the largest number of accessions of any church in the state. Over 160 for the year. The next state convention will be held with the Wellsville church.

Pastor Wm. D. Ryan reports a good meeting in progress with home forces at Syracuse.

The First church of Rochester will begin a meeting Nov. 30, with S. J. Corey of the Second church assisting. Later A. W. Fortune, the pastor, will reciprocate and hold a meeting for the Second church.

The First church, North Tonawanda, recently held a rally, at which \$1,000 was raised to pay on the church debt. Bro. W. C. Hull is doing an aggressive work there.

The Central, North Tonawanda, has just dedicated a fine new building. Stephen J. Corey, Cor. Sec.

The Japanese say, "A man takes a drink, then the drink takes a drink, and the next drink takes the man."

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The fourteenth annual report just being mailed this week by our Church Extension Board is a most interesting document of 48 pages. It is brief but full of meat. There are interesting tables. There is a 50 per cent gain in the number of contributing churches over last year and a healthy gain in amount contributed. Many more churches reached and went beyond their apportionments. Over 660 congregations have been aided during the past 14 years in 41 states and territories by this vigorous fund. Send a card to 600 Water Works building, Kansas City, Mo., and get a report free.

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Walter Kline of Albion, Ill., has taken up work at Canon City, Colo.

President Cramblett will reopen the church at Bellefontaine, O., Nov. 30. On Dec. 14 he will preach at Greensbury, Pa., and on the 15th will give his lecture, "With Tent and Saddle and Camera in the Holy Land." On Dec. 21 he will visit Union City, Ind.

A. C. Smither, pastor Los Angeles, Cal., is preaching a series of Sunday evening sermons of special interest to men.

W. W. Burks, pastor First church Quincy, Ill., reports a very successful meeting, in which he was assisted by Thos. J. Shuey of Rock Island, Ill. There were thirty additions.

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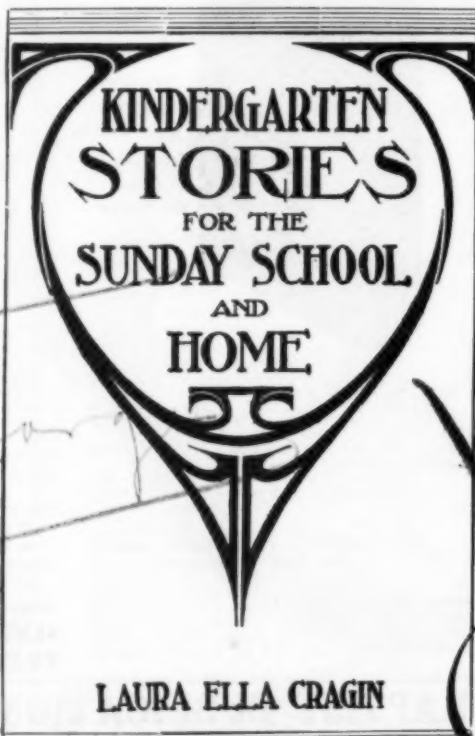
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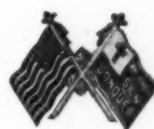
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